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THE ABBOTS OF JAMAICA (*)

In 1827, Captain Thomas Southey, Commander of the Royal Navy, published his "Chronological History of the West Indies," which he dedicated to his brother, Robert Southey, the Poet Laureate of England. Writing of the year 1624, he states: "The Bishopric of the city of La Vega, in the Island of Jamaica, was annexed to the Archbishopric of St. Domingo, by an act dated the 15th February, 1624."

As the constant tradition has been, that there never was any episcopal see in the Island of Jamaica, and ecclesiastical records, as far as known, contain no reference to such an establishment, it would at first seem difficult to explain this statement of Southey.

However, a careful examination of all the documents available, leads to the conclusion that Captain Southey has confused an Abbot, "nullius dioecesis," who was in a sense suffragan to the Archbishop of San Domingo, with a bishop in the strict sense of the word. Incidentally, the research has brought to light many interesting facts connected with the Abbots of Jamaica, not generally known, which have been incorporated in the present article.

As the Abbacy itself was established prior to the Council of Trent, it lacked the clear definition of character that would have marked it, if it had been founded in accordance with the principles set down in that Council.

(*) In connection with the present article, special acknowledgment is due Frank Cundall, Esq., Secretary of the Jamaica Institute, who has brought to light many documents of the Archives of the Indies at Seville under the title of "Jamaica under the Spaniards" which has furnished much of the material about the Abbots of Jamaica.

At no time was the Abbot of Jamaica the head of a religious community. And yet, his office did not consist in a mere title with a benefice attached, as he exercised real jurisdiction over the clergy and laity of Jamaica, and would appear to have belonged to that class of Abbots known as "praelatus vere nullius dioecesis," within the Province of the Metropolitan See of San Domingo. In the absence of an Abbot, it will be noticed in the course of this narrative, that Jamaica was attended at times from Cuba, never from San Domingo, and consequently the Abbacy was not "quasi nullius dioecesis," but "vere nullius dioecesis." This conjecture is supported by a formal report of one of the Abbots, that will be quoted later.

Further, it is just possible, that the decree of February 15, 1624, referred to by Captain Southey, but which has not as yet come to hand, may have restricted the jurisdiction of the Abbey, so that it became simply "quasi nullius dioecesis," and an integral part of the Archdiocese of San Domingo.

Jamaica was discovered by Columbus in the course of his second voyage, on Sunday, May 4, 1494, and it was hither that he brought his sinking caravels towards the close of his career as a discoverer, and here he remained an entire year, marooned in a sheltered inlet, that is known even today as Don Christopher's Cove.

When his son, Diego, succeeded to his titles and claims against the Crown, in June, 1506, he also fell heir to the wrongs and injustices inflicted by a selfish and unscrupulous monarch. Three years later, Diego Columbus arrived in San Domingo, as Governor of that Island and its dependencies, only to find that in clear contravention of his rights, even these dependencies, for the most part, had already been allotted to others by the King. To save something from his patrimony, he at once despatched an expedition, to establish a colony in Jamaica, and in that year, 1509, Sevilla Nueva was founded near the present St. Ann's, a small town on the north shore of the Island.

Within five years, by an act of high-handed authority, King Ferdinand had set aside the Lieutenant-Governor appointed by Diego Columbus, and placed a creature of his own in his stead. To further strengthen his hold on the Island, which by solemn compact be-

longed to the heirs of the Discoverer, it would seem, that the King determined, to establish there an Abbot of his own choice. Accordingly, he wrote to his Ambassador at Rome, in January, 1515, making known his purpose, and nominating at the same time, for the Holy Father's approval, Dr. Sancho de Matienza, the royal chaplain and canon of Seville.

Peter Heylyn, D.D., writing in the middle of the 17th century, tells us, that this foundation as approved of by the Holy See, was so established, that "the Abbot hath all episcopal jurisdiction, and is privileged to wear a Mitre." That the nominee of King Ferdinand, Dr. Sancho de Matienza, was the first Abbot appointed, is clear from a letter of the Emperor Charles V, the successor to King Ferdinand, and addressed to the Holy Father in March, 1522, wherein he reports the death of the late Abbot of Jamaica, and presents as his successor the Licentiate Andrea Lopez de Frias.

Dr. Sancho had never visited his Abbacy. As was commonly the case at the time, he was satisfied with the honor and incidentally drew the revenues.

For some reason or other, the nominee in his place was not accepted by the Holy Father, who eventually selected Father Luis de Figuerao, a Hieronimite, whom he appointed at the same time Bishop of La Conception in San Domingo, and President of the Royal Audiencia. This is the same Father Luis de Figuerao, who had been sent out to the West Indies in 1516 by Cardinal Ximines, at the head of a commission of three, with almost absolute powers to regulate the laws respecting the Indians. Bartholomew de Las Casas had deeply stirred the Court by his denunciations of the atrocities perpetrated on the natives. At that time the mission field was shared by the Dominicans and the Franciscans, who were at some variance as to how the situation should be handled. Las Casas was the spokesman of the Dominicans and Cardinal Ximines, himself a Franciscan, chose out three Hieronimite Fathers and entrusted them with full authority to settle all questions. With Father Luis de Figueroa, Prior of the Convent at Olmedo, at their head, they sailed from Seville on November 11, 1516, and arrived at San Domingo on December 20th.

After spending three days at the Convent of the Franciscans, the commission took up its work, and

needless to say, met with much opposition, especially on the part of the public officials, who very much resented the curb thus placed on their dealings with the natives.

As the commission had been despatched by Cardinal Ximines against the wishes of the Bishop of Burgos, the President of the Council of the Indies, on the death of the Cardinal, they were summarily recalled, and actually returned to Spain in 1518. The appointment, then, of Father Luis de Figueroa, five years later, as Bishop of La Conception and President of the Royal Audiencia, with all the authority of Governor, promised that justice would at last be accorded the suffering Indians. The Abbacy of Jamaica was probably added, to further increase his authority in dealing with the Indian question in that island also. But, unfortunately for the true interests of the West Indies, the new Bishop died before setting out for his distant see. This was in 1525.

The third Abbot of Jamaica was Peter Martyr d'Angheria. The Catholic Enclopedia devotes an entire page to him. As an historian and man of letters he is best known, and his account of the early discoveries in the New World, drawn not only from official documents, but from personal interviews with Columbus and his associates, has won for him a unique position in the annals of his time. John Boyd Thacher prefaces his monumental work on Columbus, wherein he has reproduced an unprecedented mass of "original printed and manuscript records" with this testimony: "When we undertake a study of Christopher Columbus and his work, we meet at the outset two historians upon whom we are dependent, Peter Martyr of Angheria and Bartholomew de Las Casas. Therefore, we take the reader into their presence at once. These men are of themselves interesting characters. Peter Martyr was the first epistolary writer of his time. Bartholomew de Las Casas, by years of devotion, deserved the title of Apostle of the Indians." Thacher then gives more than a hundred pages to the Abbot of Jamaica.

Born at Arona, near Angheria, on Lake Maggiore in Italy, on February 2, 1457, Peter Martyr died at Granada in October, 1526. He had gone to Rome at the age of twenty and attained some distinction there.

Accompanying Count Tendilla to Saragossa in 1487, he became a notable figure among the Humanists of Spain. He lectured in the University of Salamanca in 1488. His chief task after 1492 was the education of young nobles at the Spanish Court. In 1501 he was sent to Egypt on a diplomatic mission, to dissuade the Sultan from taking vengeance on the Christians in Egypt and Palestine for the defeat of the Moors in Spain. In 1504 he became papal prothonotary and Prior of Granada. In 1511 he was given the post of chronicler in the newly-formed State Council of the Indies, which was commissioned by the Government, to describe what was transpiring in the New World. In 1552 his old friend, Adrian of Louvain, later Pope Adrian VI, appointed him Archbishop of Ocana. Charles V gave him, in 1523, the title of Count Palatine, and in 1524 called him once more into the State Council of the Indies. At last he was invested by Clement VII, on the proposal of Charles V, with the dignity of Abbot of Jamaica, but it should be noted in passing that, like his predecessors, he never even visited his Abbacy.

On June 13, 1525, Peter Martyr wrote to the Archbishop of Cosenza as follows: "From us to the Indies and from the Indies to us is a constant line of vessels more frequent than the heavily laden beasts of burden passing from market to market. On April 26 a fleet of twenty-four ships set sail. In this is carried John Mendigurrenus, a Calabrian, a friend of mine and known to you. I send my salutations to my spouse, the Island of Jamaica: that happy domain seventy leagues in length from east to west and thirty in width, where there is neither cold winter nor unbearable heat; where there is scarcely any difference of night and day, and which is situated near eighteen degrees of latitude, a little more or a little less, from the equator. Where throughout the entire year the trees are in leaf and laden with fruits at one and the same time green and ripe. The fields are in perpetual flower. These things are in detail elsewhere. There have been established in this island two colonies which, while inhabited by few colonists, the Emperor desires shall enjoy the name and privilege of cities. They call one Seville, the other Oristiana. The churches in both of these cities, built of timbers and straw, are

burned. So I have determined to devote the revenues from my first church, which is in this Seville, for rebuilding the church of stone, so that at least there shall be a stone sanctuary in which the vessels of the Eucharist shall no longer be subject to dangerous risks. For this purpose at my prayer the Emperor has ordered this expenditure. He (Mendigurrenus) is sent by me in the office of Overseer and steward of the revenues collected. It is desired that the ocean passage may be under happy auspices, etc."

In the writings of Peter Martyr we find two other references to his Abbacy. In his Seventh Decade, he refers to Jamaica as "the rich Abbey-like Priory, which our gracious Caesar recently gave me." And in his Eighth Decade he speaks of "My Priory Jamaica, renamed the Isle of Santiago."

Edward Long, the historian and at one time Speaker of the House of Assembly of Jamaica, writing in 1774, says of the ruins of Sevilla Nueva: "It is not to be doubted, but that under the genius of Peter Martyr, who was Abbot of the Collegiate Church founded here, the public buildings would have risen with an elegance unusual in the new world. Several fragments of carved work in stone, such as mouldings, festoons, cherubs, etc., are still to be seen here, that would be thought no mean ornaments in an European church. The ruins of two edifices, one said to have been a castle, the other dedicated to religious use, probably the Collegiate Church, are still remaining; the walls of which are several feet in thickness, and compact with an exceeding hard cement.

Sir Hans Sloane, the founder of the British Museum, who visited the site in 1688, has left the following account: "The church was not finished. It was twenty paces broad and thirty long. There were two rows of pillars within; and over the place where the altar was intended (to stand) were some carvings under the ends of the arches. . . There were two coats of arms lay by, not set up, a ducal one and that of a count, belonging, I suppose, to the family of Columbus, proprietors of the island. . . At the church lie several arched stones, to complete it, which had never been put up, but are lodged among the canes. The rows of pillars within were for the most part unornamented. . . The west gate of the church was of

very fine work, and stands entire. It is seven feet wide, and as high to the spring of the arch. Over the door, in the center, is our Saviour's head with a crown of thorns, between two angels; on the right side, a small round figure of some saint, with a knife stuck into his head; and on the left, a Madonna, her arm tied in three places after the Spanish fashion. Over the gate and beneath a coat of arms, was this inscription: PETRUS . MARTIR . AB . ANGHERIA . ITALUS . CIVIS . MEDIOLANEN . PROTHON . APOS . HUJUS . INSULAE . ABBAS . SENATUS . INDICI . CONSILIARIUS . LIGNEAM . PRIUS . AEDEM . HANC . BIS . IGNE . CONSUMPTAM . LATERICIO . ET . QUADRATO . LAPIDE . PRIMUS . A . FUNDAMENTIS . EXTRUXIT."

Translated, the inscription runs as follows: "Peter Martyr d'Angheria, an Italian citizen of Milan, Prothonotary Apostolic, Abbot of this Island, Member of the Council of the Indies, first raised from its foundations in brick and cut stone this edifice which was formerly of wood and had been twice consumed by fire." The figure of the saint "with a knife stuck in his head" has been identified as the original Peter Martyr, a Dominican Saint of the thirteenth century, immortalized in Christian art by Titian's famous painting of his martyrdom. As to the identity of the "Madonna with her arm tied in three places after the Spanish fashion," possibly some reader of the WOODSTOCK LETTERS may be able to throw some light on the subject.

That the building of the church at Sevilla Nueva was not entirely the work of the Abbot, is shown by Captain Southey, who, under date of the year 1525, records: "The King of Spain ordered that a sum from the royal revenues should be expended upon the church in Jamaica, equal to that which the Abbot, Peter Martyr d'Angheria, should expend." In the preceding year the King had granted ten thousand maravedis a year for ten years for a hospital in the city of Sevilla Nueva, but on being informed that a hospital was not really needed, in September, 1526, he wrote that the hundred thousand maravedis should be spent on the work of the church. This letter was written about a month before the death of the Ab-

bot, at whose demise all work on the building came to an end.

Seven years later, that is, in 1533, a royal order, signed in the name of the mad Queen Juanna, was sent to Jamaica, ordering an accounting of the sums contributed towards the church. "A report has been made to me that in the said town (Sevilla Nueva) the foundation of a stone church was laid by the protonotary, Don Peter Martyr, deceased, who was Abbot in that Island, to which he gave from his own funds eight hundred pesos, and we from ours eight hundred pesos, which church has been and is still building, and there is need of money because the above amounts are finished and there is very little, and as it is a matter of the service of God our Lord that there should be in the said town a stone church and that it be provided with what is necessary for divine worship, on its behalf I have been asked to do them the favor to order it to be supplied as seemed best to us or as it might be my pleasure. And because I desire to be informed as to how the said pesos gold have been spent, I command you to take and receive an account of what the said sixteen hundred pesos gold that were given by the former Abbot of the Island, as well as by us, for the erection of the church, have been spent on, and I command the persons in whose charge they were to give same to you well and faithfully respecting what they have spent the said pesos on. When the account is made up and verified, the balance you may find against such persons you will distrain upon them and upon their goods, and place the same in the chest of three keys that thence it may be spent on what may be necessary, and if there should be nothing left of the said pesos, nor any balance against these persons, you will arrange that at the cost of our revenue a chapel be built for the Blessed Sacrament, and for the rest, touching the erection of the church, you will have it also built according to the custom of the country and send me a report of what you will have done and provided in each case, so that I may order the same to be examined and decree what is most meet to our service and, therefore, I give you full power. From Madrid, the sixteenth of February, one thousand five hundred and thirty-three."

As the colony was transferred from Seville Nueva

to Villa La Vega, the present Spanish town, in the following year, the church was eventually abandoned in its half-completed condition.

Meanwhile, the fourth Abbot of Jamaica was appointed, and a royal order was despatched to Jamaica under date of March, 1528, directing the Governor, that "an estate suitable to his rank should be given to the venerable Fray Miguel Ramirez, who had been appointed Bishop of Cuba and Abbot of Jamaica."

Miguel Ramirez, a Dominican Friar, was nominated by the Crown on January 1, 1527, to the Cuban Bishopric as well as to the Jamaican Abbacy. His appointment was not readily confirmed at Rome, where his true character was, probably at least, suspected. After deferring his departure until the close of the following year, despite the fact that the necessary Bulls had not even then arrived, he set sail for the West Indies.

Influence at Court had not only secured for him the appointment as "Protector of the Indians," a trust which he greatly abused from the start, but in addition to the estate provided for him in Jamaica, the Governor of Cuba was directed, "to assign him farming land for his maintenance and ranges for cattle." And Wright, in "The Early History of Cuba," shows that, "In the retinue which accompanied him he had license to take half a dozen black slaves and two white slave women."

Ramirez visited Jamaica in 1531, with results that were far from edifying. In fact, this unfortunate man, more of a brawling politician it would seem than a cleric or religious, was declared by Lopez de Hurtado, the Treasurer-General of Cuba, to have been "a great disturber and scandal-maker."

While officially the "Protector of the Indians," contrary to all law, he employed them himself in what was equivalent to bondage, in the working of a gold mine, using Garcia Lopez, his niece's husband, as a mere dummy in the transaction. Though not yet consecrated as Bishop, at his return to Cuba from Jamaica, his habitual use of excommunications against personal enemies and prospective witnesses against him, was simply scandalous. According to Wright, whose information is drawn from the Archives of the Indies at Seville, it was not until August 16, 1532, that he sailed from Cuba for Spain, "to be consecrated,"

which would indicate, that his high-handed policy of employing the Church's censures was mere affectation and pretense.

While in Jamaica, Ramirez became aware of the abandoned condition of the Abbatial Church. He found it half finished, with material strewn around, and all exposed to the destructive influence of rain and wind. His representations to the Crown, no doubt, led to the letter already quoted concerning the proposed completion of the edifice.

It seems quite certain that Bishop Ramirez did not return to the West Indies after his consecration, and in March, 1535, we find Charles V writing to his Ambassador at Rome: "The Abbacy of Jamaica is vacant through the death of Fray Miguel Ramirez, Bishop of Cuba and Abbot of Jamaica." He further instructs his representative, to "Get the Pope to bestow the office on Father Amador de Samano."

Once more Rome was slow in acquiescing to the Emperor's wishes, and more than four years passed before the approval was finally given in May, 1539. As in the case of the last Abbot, Charles V proceeded with his arrangements, as if his recommendation was a mere formality, and equivalent to an appointment. Father Samano was despatched to Jamaica in 1535, with the instructions that the emoluments that had accrued between the death of his predecessor and his own sailing "were to be spent in the building and furnishing of the church." He was advanced a loan of fifty thousand maravedis, "to assist him with the expenses of his voyage," and was further authorized, "to have Indians allotted to him as servants," which was as a matter of fact, the legal fiction for slavery at the time.

Possibly as a result of the irregularities of Ramirez, Pero Cano, the Lieutenant-Governor of Jamaica, was reluctant to accept the new Abbot, who came with absolutely no ecclesiastical credentials, and he thereby incurred the royal displeasure. Charles V seriously took him to task, because he had, "in disservice of God our Lord and of us and in disrespect to our royal decrees," gone to the house of the Abbot, and presented to him certain summonses to shew the Bulls he held for the Abbacy, and, "that if he did not shew them to you he should not exercise the ecclesiastical jurisdiction, that as such Abbot he could exercise by virtue

of the provisions he had from us, and in connection therewith you used many disrespectful words to him and did other things worthy of censure and punishment." Cano is further ordered to proceed at once to San Domingo, to "purge his offence before the Royal Audiencia."

Beyond the fact that Father Samano's selection as Abbot was approved in Rome in May, 1539, nothing further is known about this fifth Abbot of Jamaica. Not even the date of his death has thus far come to light. That his residence in the Island was brief, is evident from a letter of a later Abbot, written November 8, 1582, in which the writer states that there had been no Abbot in the Island before, and that his predecessors had been for the most part seculars, who were more concerned in making incomes than in attending to their duties.

On January 28, 1536, the Council of the Indies published their decision as regards the claims of the heirs of Columbus, the Discoverer. This decision was revamped, and finally confirmed by Charles V on September 8th. By it the heirs yielded up much that had been guaranteed by the original Articles of Capitulation, as the solemn agreement between Columbus and the Crown was called. In return, Don Luis Colon y Toledo, grandson of the Discoverer, was to be created at his choice, either Duke or Marquis of Jamaica, or Duke or Marquis of Veragua, and the titles selected were to be hereditary for all time. He and his successors were further to possess in fief the Island of Jamaica with a manorial domain in Veragua. They were, moreover, to receive in perpetuity an annual income of ten thousand ducats, to be drawn from the revenues of the Island of Hispaniola (San Domingo). The actual choice of titles was probably made by the mother of Don Luis, who was at the time a mere lad of fifteen, and who thus became Duke of Veragua and Marquis of Jamaica.

Under date of August 21, 1536, Charles V, in the name of "La Fol Juanna," for in the lifetime of the Queen, he was scrupulous to transact the affairs of Spain in her name, despatched a letter to the Lieutenant-Governor of Jamaica, announcing that the Island had been conferred on Don Luis Colon, "with its civil and criminal jurisdiction, mero mixto imperio, with all the taxes and profits, mines and mining, gold and

silver, lands and pastures and other things whatsoever that may have and may belong to us in the said Island, supreme jurisdiction remaining to us and nothing else."

In 1551, Philip, the son of the Emperor Charles V, and Regent in Spain for his father, deprived Don Luis of his fief of Veragua, and conferred on him the new title of Duke of La Vega, and increased his annual income by seven thousand ducats. La Vega, the present Spanish town, was founded, as noted before, in 1534, when the colony from Sevilla Nueva was transferred across the Island, as the new site was considered more salubrious. English writers commonly confused the name of this town with the patronymic bestowed on the Island by Columbus, and so we invariably find them referring to it as St. Jago de la Vega, as evidenced by the very mile-stones around the city today. The Spaniards themselves actually called it Villa de la Vega at the start, but they shortly afterwards abbreviated it into simply La Vega.

It would seem that after this bestowal of Jamaica on Don Luis and his heirs as a fief, the Abbacy of Jamaica was allowed to lapse, with the revenues bestowed on some court favorite, regardless of whether he was lay or cleric. However, after the death of Don Luis, who died in exile in Northern Africa, as a consequence of a dissolute life, on February 3, 1572, there was an evident effort on the part of the Crown to reassert direct jurisdiction on Jamaica. The protracted law-suits to determine the right of inheritance in the Colon family greatly facilitated the royal schemes, and it is not to be surprised that we find many of the governors appointed directly by the Crown. Even when the heirs of Columbus succeeded in sending their own Lieutenant to govern the Island, it was of no small advantage to His Highness to be able to place the Abbot, with all his ecclesiastical authority, who would serve as his creature and possibly advance his interests against those of the Duke, to whom Jamaica rightfully belonged.

Accordingly, in May, 1581, Francisco Marques de Villalobos was appointed Abbot of Jamaica. "He was to be allowed to take a priest, four servants, books for his study to the value of two hundred ducats, jewels

up to five hundred ducats and three black slaves, free of duty."

On November 8, 1582, the new Abbot addressed a long letter to the King, to which reference has already been made. After expressing the opinion that he was the first Abbot, to take up his residence in the Island, and noting the fact that most of his predecessors had been seculars, whose chief concern had been the revenues of the Abbacy, he bitterly reproaches the Bishop of Cuba, who had visited Jamaica and appropriated to himself the income. He then continues: "Of five or six hundred ducats that the whole tithes are worth, he made three parts, one for the Abbot, the other for the Church and the other went to two canons, a sacristan and choir boys all to the cost of the Abbot. For such a small town it is sufficient that there be two curates and the Abbot, because these past years two priests have served it."

Returning to the Bishop of Cuba and his appropriating of the Abbatial revenues, Villalobos continues: "The visit and what he took from the Abbot's revenue here were worth more than one thousand five hundred ducats to the Bishop of Cuba, as will appear by the reports I shall send to Your Majesty by the fleet. Not content with this, as soon as he arrived at Cuba, he sent his Vicar General, named Diego de Bivero, for a second visitation. He took away one thousand ducats, and investigated affairs that appertained to the Abbot. All were so blinded with greed that they did not understand that nobody but the Bishop could come and perform pastoral duty as the royal order says, and in everything he exceeded the commission Your Majesty gave him." From this it might appear that the spiritual care of Jamaica had been entrusted to the Bishop of Cuba in the absence of an Abbot.

The letter then proceeds: "As his most mighty Majesty the Emperor Charles the Fifth of glorious memory, who is with our Lord in heaven, gave this Island to the Admirals of these parts and they are so exhausted by law-suits and other troubles, they have not improved one inch of land in it. The Governors have not visited nor governed for the term that was right and proper, thus helping these poor souls and the great poverty in which they live, but rather, have called upon them to attend to their needs

and in every way ill-treated the inhabitants. If the latter wish to go and seek redress from the Royal Audiencia of San Domingo, they will not give them process or even certify papers, and if they send letters and other papers they seize them, so that no letter goes to San Domingo, nor do any come that they do not take, and the worst is that they interfere in ecclesiastical jurisdiction, abusing the priests and prelates because they reprove their effrontery. When the Governor has become rich the Admiral sends another creature as Governor to audit the accounts, which he does entirely to the Governor's liking, and publicly shews himself very friendly to him. Knowing this, the poor inhabitants do not venture to demand their rights."

He goes on to impress on the King the value of Jamaica and describes its advantages in detail, and names the different settlements scattered over it, and adds: "It has only one town. It is called Villa de la Vega. It contains one hundred land-owners. They live on the products of the land, that is by cultivating cassava and maize and Castilian vegetables which grow in abundance. . . The houses are of wood and tiles, without attics on account of the earthquakes and hurricanes there used to be; though, by the goodness of God, they have ceased. There is a church, built low in the old style, of wood and tiles. It is very poor. It has no property or income other than what the tithes yield it each year, which is one-third of the nine parts into which they are divided. . . There is a monastery of the order of Preachers where one or two monks reside. They live in poverty, as they have nothing but the alms given to them. There are two hermitages, Saint Lucy and Saint Barbara without any caretaker. Their name-day is observed and other days of devotion." He then closes with a description of the scant protection afforded the town against enemies and invaders.

The Reverend George Bridges, for many years the Anglican Rector of St. Ann's Parish, in his Annals of Jamaica, says of this period: "They bestowed all their attention on the establishment of the town, which was soon distinguished by the residence of an Abbot, and the privileges of a city. Religion once again forced architecture into her service; the Metropolitan See of

San Domingo lent its aid; and the monastic institution of New Seville, over which Peter Martyr had presided as titular Abbot, was now transferred to St. Jago, where an abbey was founded and two churches of no mean design were built." The Reverend Annalist is here too laudatory, and, as will be seen later, it must be confessed that he is not always to be relied upon as a historian, since he not infrequently allows prejudice or enthusiasm to lead him to wax eloquent at the expense of truth.

Don Francisco Marques de Villalobos was Abbot of Jamaica for more than twenty-five years, until his death on August 3, 1606, and seems to have been a zealous, devoted pastor of souls, who remained faithful to his trust to the end. He had lived many years in the town of La Vega, and was buried close to the high altar of the principal church. He found the Island at the low ebb of its history, and did his part in developing and organizing church and state alike.

On October 16, 1596, the King appointed Fernando Melgarejo de Cordova as Governor of Jamaica, where he arrived on August 1, 1597, only to find that shortly before, almost without a struggle, the Island had fallen prey to Sir Anthony Shirley, who, as Leslie relates, "met with such a poor resistance that with little or no danger he plundered the Island, burnt St. Jago, and was, while he stayed, absolute master of the whole."

Shortly after his arrival, Malgarejo, the new Governor, took Abbot Villalobos, together with the Prior of St. Dominic and some sea captains, to the harbor-front, and there with their assistance laid out a system of defence for the city.

On July 12, 1598, Malgarejo writes to the Home Government, and among other points states: "The churches are destroyed since the hurricane, not a tile having been placed on a roof. It is a pity to see the temples so ill-treated. As I have not looked into the establishment of the Church of the Island, I do not know if it has a share in the tithes, so as to make a demand of the Abbot, because he collects them all for himself. The confraternity of the Sacrament has here two thousand penned cows. It could help towards building if Your Majesty should be so pleased."

In the same year, 1598, Juan de Cueto, Vicar-General of the Island of Jamaica, asked that he might be

granted a canonry in San Domingo, Cartegena, or in any church in Peru. After giving his pedigree, he unblushingly says of himself: "That he had studied with much virtue and attention, and was the first man born in the Island to be ordained a priest. He has been one for many years, leading a very exemplary life and had filled and is filling the office of Vicar-General with great prudence and efficiency with entire approbation." Whether or not the Crown was sufficiently impressed with this rehearsal of merit to grant the request, it is impossible to say.

On July 22, 1598, Fray Nicolas de Saint Thomas addressed himself to the King in regard to the recent hurricane, concerning which the Governor had written a few days previously. It is evidently the Friar's second letter on the subject, as he writes: "Some time ago I advised Your Majesty how, after the arrival in this Island of Don Fernando Belgarejo de Cordova, your Governor, a hurricane occurred which ruined us and almost threw to the ground this house of St. Dominic, and how on account of the extreme poverty, both of the country and of this community, it has not been possible to take steps to repair it, for which reason it may have to be deserted. This country receives much fruit and profit from it as Your Majesty will learn from the letters of the Governor, who, since he came, has done everything that is possible."

As a result of these appeals for help, in June, 1599, the King gave two thousand ducats to the Governor and Abbot of Jamaica for repairing the churches and providing vestments. And in June, 1604, Melgarejo reports that the principal church was being repaired, but that it still needed vestments, and that six hundred ducats should be spent on the monastery of St. Dominic.

With the death of Villalobos in 1606, there were no less than eight candidates for the vacant Abbacy, of whom one was the Dean of Honduras, and two were approved by the Viceroy and Audiencia of Mexico. And yet it is impossible to determine just who was the appointee after all. There is extant a lengthy letter, dated July 14, 1611, that throws much light on the condition of Jamaica at the time. It is signed "Abbatus Jamaycensis," and is addressed to the King, but

the identity of the writer has not as yet been determined. In part, it runs as follows:

"When Your Majesty bestowed this Abbacy of Jamaica on me, and while preparing to come out to serve my church, the Count of Lemos, at that time President of your Royal Council of the Indies, directed me to observe carefully the things that in this Island appeared to me worthy thereof, and in a faithful and brief report to give the same to Your Majesty and to your Royal Council. Therefore, obeying what he ordered me, I say:

That this Island of Jamaica in the Ocean Ses, that now belongs to the estate of the Admirals of the Indies, Dukes of Veragu, is in seventeen and a half north latitude. . . It is abundant and suitable for growing all the seeds and grains that are cultivated in Spain, but the people are so lazy and indolent and opposed to work, that through this fault, it generally suffers great misery. In the whole Island there is only one settled town called Villa de la Vega, through which a river of good water passes. Two leagues from the sea on this place is the Collegiate Church of this Abbacy, which is nullius Dioecesis. Its Abbot has episcopal jurisdiction suffragan to the Archbishop of San Domingo, in whose Province it is, and subject in temporal matters to the Royal Audiencia. The Admiral of the Indies places a Governor here and a Lieutenant-Governor who holds the courts of first instance with the ordinary alcaldes. There are some clergy born in the Island with a lot of chaplaincies, but these are poor like the people in general. There are two monasteries, one of St. Dominic and one of St. Francis, and at present three monks in each and among them two preachers. In the whole Island, from the note of the number of confessions that I ordered to be made this year, 1611, with particular care, there were one thousand five hundred and ten persons of all classes and conditions, five hundred and twenty-three Spaniards including men and women, one hundred and seventy-three children, one hundred and seven free negroes, seventy-four Indians, natives of the Island, five hundred and fifty-eight slaves and seventy-five foreigners. All these Spaniards are from only three parentages and are so mixed with one another by mar-

riage that they are all related. This causes many and grave incests to be committed by which this country is remarkably stained. The remedy is so difficult that it is almost impossible to find as is being experienced in this general visitation I am making, in which I find this sin so widespread and deep-rooted that it keeps me tied and checked, not knowing what to do because except by depopulating the country and injuring many reputations so great a fire cannot be put out, for censures and other ecclesiastical means serve more as hindrance than as a remedy. So much for the population."

He goes on to give a general description of the Island and its products, and then continues: "I found the church so poor and ruined and roofless, that when it rains it cannot be entered to say Mass, and the people so incapable of repairing it with their alms that, although I have taken all possible steps, going in company with the Governor to beg from door to door for such an urgent need, it had not been possible to get together anything worth while. I have, therefore, had to repair it as best I can at my own expense, as I am now doing rather than tire myself in seeking substance where there is none, notwithstanding that the income from the Abbacy is so small that the year my predecessor died, in the beginning of August, for the time the see was vacant, the total of all the tithes for the remaining five months was leased for one hundred pesos of eight reales and those for the whole of the following year for six hundred and ten pesos. Since then no year has it reached this sum as I have sent testimony to your Majesty in the mail of your Royal Audiencia of San Domingo. The church is so bare and despoiled of vestments by the incursion of enemies who have sacked it three times that there is hardly enough with which to officiate decently, and though since I am here I have endeavored with my feeble powers to improve it, making among other things a neat altar frontal for use on the principal feasts, I have not had the means to do so as I would like nor even to finishing paying for what I have done.

"As soon as I arrived here I began the general visitation of the Abbacy and its Church, and in this, and in attending to its necessities with what my necessities could afford and in holding the synod with which

I am at present occupied—for I found everything so confused and out of order that it seems it had never been held—I have spent all the time since I came. May it please God that with regard to the future this work may have been of some profit."

The worthy Abbot next takes up the consideration of a plan of literally making money. It is nothing less than a scheme of exchange ante-dating Ponzi by more than three hundred years. He seriously outlines it as follows: "The copper coin current in the Island of San Domingo is current also in this, where it is brought by special permission of the Royal Audienca there, the quartos being marked here anew with an S. They circulate as money of this Island with this accretion, that in San Domingo a real of silver is bought for fifty-one quartos, and here it is bought for only seven. Therefore, if Your Majesty were pleased to give a license for the Collegiate Church of this town to enable it on its own account to draw from the Island of San Domingo and bring to this a thousand ducats in quartos and that whatever may be accrued on their value should be for its repair and adornment, entering into the possession of its major-domo, who should spend and account for same, etc."

Before concluding, he takes up the question of the arrears due the Abbacy. "Besides this the Abbot Don Francisco Marques de Villalobos, my predecessor, having collected when he came to this Abbacy on his own authority and without Your Majesty's order what had fallen due in the vacancy before his appointment, at the time of his death ordered eleven hundred pesos to be restored to the Church or to the person to whom they might belong. It is five years since this money was received from his estate and placed on deposit with the person who has it still, as he did not give advice thereof to Your Majesty. Although I agreed to the conditions of this restitution, I could have made claim to this sum with censures and delivered it to the Church. I have thought wiser to inform Your Majesty to have the matter examined, and if just, that this restitution be applied to assisting the necessities of this Church which are so great.

Likewise, while the Abbacy was vacant after the death of the said Abbot, Don Francisco, until Your Majesty was pleased to bestow it on me, some amount

though small, for the income is so meagre as I have said, has come in and is up to this unused. I ask Your Majesty, who, with your Catholic and royal spirit, usually in such cases grants these rents to the prelates concerned, even to those who have very large incomes with which to maintain themselves, to be pleased to make me a grant of this trifle as an allowance to pay the expenses of my Bulls and voyage, for which I am in debt that could not be avoided. I am in great need, as I have no income with which to pay and support myself. Your Majesty will thereby do me a very great favor.

May the Lord preserve Your Majesty's Catholic and royal person many happy years for the welfare and protection of this Church.

ABBATUS JAMAYCENSIS.

Jamaica, July 14, 1611.

This would seem to imply that, in practise at least, the revenues of the Abbacy were entirely a perquisite from the King, to whom the accounting of the same was made.

Nothing more has come to light regarding this unknown Abbot, but correspondence of a later date shows that sometime about the year 1622, Matheo de Medina Moreno became the last Abbot of Jamaica.

In March, 1643, Jackson the Buccaneer, in the employ of the Earl of Warwick, recruited an expedition at Barbadoes and St. Kitts and descended on the Island of Jamaica. According to Bryan Edwards, "On this occasion the inhabitants behaved with great gallantry, in a pitched battle at Passage Fort; but being overpowered, Jackson, after losing forty men, entered St. Jago de la Verga sword in hand, and having pillaged it of everything valuable, received a considerable ransom for sparing the houses. He then retreated to his ships and carried off his booty without interruption."

Without a doubt the churches were once more pillaged and despoiled. But of the Abbot himself we hear but little, until advanced in years and worn with toil, he forms a sad picture of decrepitude and irascible senility.

In August, 1640, there had come to the Island as Governor, Francisco Ladron de Zagama, described as follows: "Aged thirty-eight years, of medium build, black hair and wanting an upper tooth." It was dur-

ing his term of office, that Jackson invaded the Island. Just whether the Governor himself was guilty of any misconduct, or possibly held responsible for the failure of the defence on this occasion, it is hard to say, but we find it recorded that seven months later, he "died a prisoner without guards in his own house about the month of October, 1643." And that, "by his death the ordinary alcaldes are governing and the Sargento Mayor is in charge of military affairs until a Governor comes, appointed by the Duke with Your Majesty's approval or until the President and Audiencia of San Domingo send someone to govern in the interim."

When Jackson seized Jamaica, he wrote of the town of La Vega: "It is beautiful, with five or six stately churches and one monastery of Franciscan Friars." To enhance his victory he must have grossly exaggerated, as even his pillage could not have reduced it to the condition in which we find it only a year later. For it was in April, 1644, that the Licentiate Juan de Retuerta reported as Commissioner appointed to investigate the "grave affairs" that had arisen in Jamaica, stating among other things: "The principal Church is in very bad repair and little used, a monastery of the order of St. Dominic with four monks and another of St. Francis with three who live very poorly on alms so that they cannot comply as they should with the duties of the community and the religious life. . . Ecclesiastical affairs are in no better condition. With two petitions, without further evidence and with much facility, marriages are declared void. There are some married men with another wife living, perhaps married to another man, by whom they have many children. Every day the bells are rung, and without trial or other proceedings the Abbot, without cause, or with very little ones, declares excommunications and penalties under the Bull and revokes them with the same ease, causing the excommunications to be treated with contempt and not feared. He is over eighty years of age, and does not perform minor rites, although he has been serving more than twenty years. If he were as learned in grammar as he is virtuous so many absurdities would not be done. Everything is in confusion. No lawyer or man familiar with documents can unravel them."

And yet, virtuous as the poor old man may have been in his saner days, the absurdities that he perpetrated in his dotage were shortly to come to a head. In August, 1646, Pedro Caballero was appointed Governor by the Marquis of Jamaica. The description we have of him runs as follows: "Aged twenty-eight years, of medium build, black beard and hair and slightly freckled face." He would appear to have been of a very irascible temper, and his power of invective and vituperation, as well as his general disgraceful behaviour, ill became the position he held.

During the summer of 1648, there was a severe drought throughout the Island, and it is recorded that "the starvation among the people and the herds is so great that they are perishing rapidly." Seeking to draw a lesson from the misfortunes around him, and possibly, too, stirred by personal animosity, Fray Pedro de Valbueno, a Franciscan, in a public sermon, "drew attention especially to the sin of card-playing in high places." This was a personal affront, whether intended or otherwise, to the Governor, who accordingly went out of his way the following day, to call the Friar, "A liar and a dissolute monk."

The Abbot of Jamaica forthwith reported the whole incident to the Fiscal of San Domingo, and that official, in April, 1649, recommended to Captain Jacinto Sedeno de Albornez, who was going to Jamaica as Governor, that he "should hold an enquiry and if he found the charges correct, he should arrest his predecessor, Caballero, and confiscatet his property."

Meanwhile, in the previous January, the Abbot had complained directly to the King, that the Governor, Caballero, was usurping ecclesiastical jurisdiction. With the arrival of the new Governor, Sedeno, a general turmoil broke out, and events began to move rapidly.

Caballero and the Abbot had had a serious quarrel "over the question of a hanging bed in the church for the baptism of one of the Governor's sons, which the Abbot objected to having next to the high altar." The Governor had called the Abbot on this occasion, besides other uncomplimentary epithets, "a garlic-eating clown."

Deprived of office, Caballero has recourse to mob rule. Sedeno declares him "a great disturbance to

the peace of the Island." He fines him fifty pesos, silver, and orders the return of certain documents. The demand is ignored. New fines, writs and penalties follow in quick succession, until more than a thousand pesos is the amount due.

Caballero lays violent hands on the Vicar-General, and the Abbot proceeds to excommmunicate him. Reports are forwarded to the Royal Audiencia in San Domingo, that Caballero is stirring up strife against Sedeno, and that the entire colony is divided into two hostile factions, Caballeristas and Sedenistas.

The climax comes on New Year's Day, 1650, and the setting is melodramatic in the extreme. A negro servant of the Abbot comes running to Sedeno, crying out that Caballero has gone to kill the Abbot. Sedeno rushes to the rescue armed only with his walking cane. The Abbot has locked himself in his Oratory. The Governors, old and new, encounter. Caballero draws his sword. Sedeno uses his cane effectively. Caballero calls for confession, that he is dying. The Abbot comes from sanctuary and absolves him just before he expires. An investigation is held before the local judge. The verdict exonerates Sedeno of all blame. "All the witnesses say that neither the Governor nor any of those who were in his company put hand upon or drew any arms whatever except a slave of the deceased, and it is certain that the wound of which Don Pedro died was inflicted with his own sword, because when they saw the trappings on the ground, the point was near to the left nipple and the wound was in an upward direction and was that of a broad sword, and that Don Pedro's sword was a broad one, according to the wound, and the Doctor declares the same."

Not at all satisfied with his verdict, which may have been partisan, Dona Maria de Guzman, Caballero's widow, proceeded to stir up trouble, and further appealed to the Holy Inquisition at Cartegena. For, among the titles of the late Governor had been that of "Maestro titular of the Holy Office of the Supreme Council of the Holy General Inquisition, and Secretary and Alcaide in proprietorship of the prisons of the Holy Office of the Inquisition of Cartegena."

Although the Royal Audiencia of San Domingo had ordered an investigation, and had even designated the judge to take charge, three agents of the Holy Inquisi-

tion arrived in Jamaica on June 8, 1650, and proceeded to take matters into their own hands. Three days later Sedeno was summarily seized, put in chains, and confined as a prisoner on a vessel in the harbor. In a subsequent appeal to the King, he writes: "On the 13th or 14th of August they removed me from the cabin to the little quarter deck of the ship and shortly after, I saw enter, with many guards and much noise, the Abbot with a soiled habit and clothes, saying, 'Blessed be God that at the end of twenty-eight years' pastorate Jamaica has given me this reward.' I assured your Excellency that it broke my heart. His Vicar General, Don Duarte Figueredo, and his father, my Lieutenant Blas de Figueredo, presently followed him. They put a mattress on a box for the Abbot and did the same for the others with much discomfort, seeing that there was a cabin and other places to accommodate us which the servants and the widow of Don Pedro Caballero occupied. Thus we came to this city (Cartegena) surrounded by guards so that we might not communicate with each other, without removing the fetters except from the Abbot, from whom the chain was removed, he having first had a pair of fetters as I have learned here, nor did they remove the shackles from the rest of us on the voyage. . . Here I have learned that the effects of the Abbot, even his pectoral cross, were seized and sold at public auction. The same was done with the others and with my effects, including a seal with your Excellency's arms that I had made." His report on the general condition of affairs in Jamaica at the time is certainly a sad one.

The demand of the Royal Audiencia of San Domingo through the representative they sent to Jamaica to handle the case, that the prisoners should be turned over to him, that he might take them to Jamaica for trial, was ignored, and the Holy Inquisition merely referred the whole affair to the Royal Council of the Indies. Meanwhile, both prisoners were left in "the Common Gaol of the Holy Inquisition of Cartegena."

In August, 1652, Sedeno, then resident in Venezuela, petitioned redress from the Crown, as he had "been kept a prisoner for more than two years by the Inquisition." Of Mateo de Medina Moreno, the last Ab-

bot of Jamaica, he says nothing, and so the Abbacy seems to find an inglorious end in the gaol of the Inquisition at Cartegena, as the Island of Jamaica was seized by the Cromwellian soldiers three years later, in May 1655.

In view of the foregoing, it is impossible to accept the description of La Vega, given by Edmund Hickeringill, who was described as "a Jolly Captain, by Sea and Land," and who at his return from Jamaica, in 1661, published at the command of Charles II, an account of the Island under the title of "Jamaica Viewed," wherein he says: "St. Jago de la Vega, which was well built, and as large as any town in England; but now has lost much of its pristine lustre, since the Landlords became English; for it did contain two thousand houses and upwards, with sixteen churches and chapels, when it was first seized upon by the army conducted by General Venables; now there remains only the skeletons of two churches and an Abbey, with about five or six hundred houses, some of which are yet very pleasant and habitable."

The "Jolly Captain," perchance with a sense of humor, is certainly guilty of extravagant hyperbole. It may have been to enhance the glory of the expedition. More likely his purpose was to please the royal patron, who certainly appreciated the effort, as he at once proceeded to appoint Captain Hickeringill as secretary to the Earl of Windsor, who was about to set out for Jamaica as Governor. However, not satisfied with a position, that is described as "very profitable and honorable," he shortly after abandoned his secretaryship—the Earl of Windsor may have failed to see the humor of the Jolly Captain's exaggeration when he found the real condition of his charge in Jamaica. In any case, friend Hickeringill took up the study of Divinity, and in due course became the Pastor of All-Saints in Colchester, and the author of "Miscellaneous Tracts, Essay, Satyrs, etc., in Prose and Verse," which the publisher himself seems to admit were "too airy and comical for a divine," while suitable enough for a "jolly captain of sea and land."

Bridges, in his Annals of Jamaica, is not slow to follow in the footsteps of Hickeringill, and when describing the English capture of Jamaica, he gives full flight to his imagination in the following words: "At

daybreak they advanced (from Passage Fort) and cautiously approached the open plains, whence they obtained a distinct view of the town, which exhibited an outline of considerable extent, broken by the lofty turrets of the Abbey, and the glittering spires of several churches." Lofty, indeed, must the turrets have been in the case of an Abbey, where no community had ever dwelt, and where the sole occupants had been a chance Abbot from time to time, with an occasional priest or two as his companions! And the glittering spires of the churches were unquestionably of dream construction over night, since only eleven years before, even the principal church "was in bad repair and little used," and the four Dominicans and three Franciscans in the town lived "so poorly on alms," that they could not comply "with the duties of the community and the religious life."

We must not be surprised, then, that Bridges describes the Spanish Governor as "a man advanced in years, humane, persevering and valiant, but guided by the timid counsels of the Abbot, a crafty Jesuit, who persuaded him that his life, and even his soul, could only be saved by instant capitulation." Unfortunately for the author of the Annals of Jamaica, the last Abbot had disappeared in the common gaol of the Inquisition at Cartegena, and while the wily Jesuit has been accused of many disguises, as far as known, he has not yet ventured into the role of mitered Abbot.

Are we to be equally sceptical of Bridges' further statement? That contrary to the terms of capitulation the inhabitants of La Vega were secretly removing their cattle to the interior of the Island, and that "Don Acosta hearing of this breach of faith, sent his priest, 'a discreet negro' to remonstrate; but the indignant Portuguese, refusing to subscribe to the cowardly terms, hanged the unfortunate ecclesiastic." As the Reverend Author claims to be quoting from "Manuscripts in the Council Chamber," while no vestige of any such manuscripts can be found today, and circumstances make the story quite improbable, still the question for the time being may be left an open one.

As a matter of fact, the manuscript referred to is in all probability a copy of what purports to be a Narrative of General Venables himself, written in defense of his conduct during the West Indian expedition. There

are two manuscript copies of this document in the British Museum, substantially the same, one of which is among the Collection of Edward Long, the historian of Jamaica. In the course of this narrative, Venables says in connection with the driving away of the cattle: "One of the Commissioners sent his Priest, who was a discreet Negar, to dissuade them from the course, but they hanged him." However, it must be remembered, that Venables was writing an apology for his conduct, and his one object was to make the results of the expedition appear in the best light possible, and while he does not draw on his imagination as did Hickeringill, his general account of affairs is none too accurate, and is as a rule based on hear-say evidence. He himself was too much engrossed in looking after the comfort of his wife who had accompanied the expedition, to be much concerned with the active direction of affairs, if we may credit the account of Admiral Penn, his associate in command, and father of the future founder of the American Quaker settlement.

As regards conditions in La Vega, at the time of its capture by the English, with much more truth Edward Long, after weighing all the evidence at hand, wrote in 1774: "As far as the ruins and traditions can afford evidence, (the religious edifices) consisted of an Abbey and two churches, the one called the Red and the other the White Cross . . . The present (Anglican) church was erected where the Spanish Red Cross Church formerly stood, at the Eastern end of the town; the White Cross stood at the Northern extremity, at a small distance from the river, on a very agreeable spot, which is now occupied with a handsome modern-bulit house. On digging the foundation for this house, several large pieces of wrought stone were turned up. They appear to be of the white lime-stone, or species of shell-marble so common in the neighboring hills, and to have been the lintels of doors or windows belonging to the old church. The Abbey was situated on the South side of the Parade, where the guard-room and chapel now stand, and extended back to the Governor's house. The bases of two columns, which once supported a large arch-way leading into the Abbey, were visible but a few years ago; they stood near the South end of the public offices, were about eight feet square, composed of brick work, cemented with so fine a mortar that in

removing them the bricks were all shivered in pieces."

Thus passed away the last vestige of the Abbacy in Jamaica. At present a neat little chapel marks the spot near St. Ann's Bay, where the edifice of Peter Martyr was abandoned half-completed. In Spanishtown, even the site of the last Abbey is now a mere conjecture. The final chapter in the Annals of the Abbots of Jamaica, with all their struggles against poverty, and the upheavals of nature as well as the storms of human passions, has long since drawn to a close. The Abbots themselves lie scattered over the earth, for the most part in unmarked graves, the Abbey building has also crumbled back to dust, but the work of the Church continues on, and the Vicar Apostolic of modern times has taken up the Abbot's burden, and with God's help is succeeding where the Pastors of early days struggled in vain against overwhelming odds.

JOSEPH J. WILLIAMS, S. J.

NOTES FROM A RUSSIAN DIARY.

(Continued.)

PETROGRAD

It was very much to our advantage that Emperor Nicholas 1st. favored straight lines of communication. When the second railroad in Russia was being planned, an outline was submitted to the Emperor and the engineers prided themselves upon the fact that they had touched nearly all the important places between Moscow and Petersburg. With the plans before him, Nicholas called for a map of the district and a ruler, drew a straight line from Moscow to Petersburg and said, build it like that. And so it was built. In view of the fact that traveling in Russia today is necessarily slow, owing to the lack of upkeep, the Nicholaefakaia Railroad among other advantages has that of being the shortest distance between the most two important points in the country. Railroad accommodations on this road are far superior to any we have yet encountered. The international sleeping-car has all the comforts and advantages and greater space accommodation than the American Pullman and running behind a

wood-burning engine it lacks the usual accumulation of dust and soot visible on all American travelers save the Pullman porters, to whom it affords a source of livelihood. The Russian porter or provodnik, besides caring for a car in a general way, has the added and endless work of keeping his samovar going and serving tea to the passengers, for which he collects at the rate of 250,000 roubles a glass. From Moscow to Petrograd is a fifteen-hour run under present conditions, whereas in normal times the trip was made in nine. The scenery between the capitals is a monotonous succession of flat wooded country, bearing a rich growth of birch and pine, frequently broken by great stretches of rolling plateaus very few of which are cultivated.

The small towns along the route are frequent in number and show great signs of recuperation and prosperity. Many of their factories are working night and day. Electric power is very common and evidently cheap in the districts, as many of the smaller factory towns are much better lighted than are the larger cities. The visitor is not left in doubt for a single moment as to who built the city of Petrograd. It was Peter the Great and he built it to be the capital of Russia. He called it the window of Europe, and compared to Moscow it is, even today a well-arranged show window compared to an untidy kitchen outlook. One meets Peter the Great at every turn. A statue or an arch or a pillar for the conquest of Persia or of Turkey or of Sweden, the house that Peter built with his own hands and even an ivory candlestick of exquisite handicraft made by the great Emperor, are all held in veneration and continue to inspire enthusiasm, even with imperial greatness about as far below par as imperial paper currency. Capital cities are generally chosen as a suitable stage for revolution, but Petrograd is a window and windows are unsafe when there is shooting going on. Some months ago in the town of Samara, when stray shots were flying around the streets, some one stepped into Dr. Walsh's room and told him to keep his head below the window. In Russia during the revolution they kept their heads below Petrograd and most of the fighting was done in Moscow. There are some signs of violence in the Winter Palace Square and a few buildings are scarred from machine-gun fire, but the town has suffered more in appearance

from the demolition of houses to supply fire-wood during the past three winters than from revolutionary violence. Fortunately the soft waters of the Neva can show no evidence of the tragedy nor reveal the spot where military cadets of the provisional government were thrown into the river and fired upon in their struggle for safety. The declaration of war against Germany in 1914 was immediately followed by the stripping of the German embassy of all its treasures, including a rare collection of paintings and exceptionally beautiful furniture, all of which was burned in the public square. This house is now being repaired by laborers brought from Germany for that purpose, and it is to be hoped that the famous horses that were torn from the roof in the destruction will eventually be replaced. Seven or eight years of neglect have played havoc with the boulevards and avenues of Petrograd, most of which are now being repaired and relaid with wooden blocks on a foundation of concrete. There are not as many people seen on the streets as in Moscow but people are better dressed, in as much as everyone has clothes and shoes and stockings. Moscow shows more style in the shopping districts but it is an odd contrast to the great multitude lacking half their apparel. There are few beggars in Petrograd while in Moscow they hold possession of every street corner. The Nevsky Prospect, a very wide and perfectly straight street nearly three miles in length, is an up-to-date flourishing, and because of its wooden tiling almost noiseless thoroughfare, and only one of many such streets in the city that compare favorably with any business highway in Europe. Besides the long straight streets, the inner city has numerous canals so constructed as to serve an artistic as well as a commercial purpose. The larger bridges over the Neva and its branches and the numerous smaller spans over the canals serve also to relieve the monotony of travel in affording beautiful vistas of the town from nearly every angle.

Crossing the long bridge over the Neva from the Admiralty to the old town, one sees projecting from the water the hull of a large vessel, that turned turtle several years ago and has remained so ever since. It is a rather strange coincidence that the name of this vessel was and still is "The Will of the People." Bear

in mind that it is nearly entirely submerged and in an utterly helpless condition. Just how and when it will be raised, is a question that is receiving little or no attention at present. Petrograd is called the International City and is not looked upon as being so typically Russian as Moscow. The embassy buildings are magnificent structures and are said to have been among the most richly furnished of their kind in the world. The city is religiously international too, as is indicated by its numerous and wonderful churches. Besides the many Russian Orthodox churches there is a gigantic Turkish mosque with an imposing campanile and a tremendous blue tinted dome that shows for miles. There are five Catholic Churches in Petrograd, the most celebrated among them being the Church of St. Catherine, which was held by the Jesuits during the period of suppression, when the Society lived only in Russia. This church was built by De La Mothe about 1760 and on the floor of the transept is a slab marking the burial place of Stanislaus Poniatouskie, King of Poland. There are four services held here on Sunday, Latin at 7, Oriental at 9, Latin at 11 and Oriental at 1 P. M. The interior of the church is finished in marble and in many respects it resembles the Gesu in Philadelphia. Here as in all Catholic centres in Russia and as everywhere in Poland, there is a church dedicated to St. S t a n i s l a u s. The most imposing Russian churches are the marble cathedral of St. Isaac with its great gold dome and its giant monoliths of red granite 54 feet high and 7 feet thick ,and the celebrated Kazan Cathedral modelled after St. Peter's in Rome. Every inch of this church seems to have a separate history, much of which was made or unmade very recently when the cathedral was relieved of many of its treasures and trophies. The silver that Napoleon carried away from Moscow and from other Russian cities was recaptured by the Cossacks of the Don and presented to this church. Until lately the balustrade and the famous gates before the ikonistas were made of this silver, some two tons of it in all, but now they are replaced by frail wooden structures entirely out of keeping with the surroundings. Much of the gold and silver adornments of this church are still in place and the wonderful diamond tiara of the Virgin of Kazan was undoubtedly saved at a tremendous price. An-

other church of interest is the Russian church of the Peter Paul Fortress, containing the tombs or marble coffins of the emperors. The very commonest of these is the tomb of Peter the Great, which Nicholas 1st, so devoted to straight lines and symmetry, shortened by a yard, either to effect a uniform length of imperial tomb or to impress upon visitors that Peter's grandure both physical and political had terminated with the paths of glory. The Peter-Paul Fortress, on an island at the juncture of the Great and Little Neva, contains within its walls a cathedral, a prison and a mint. The cathedral is empty, save for sleeping royalty. The prison is entirely empty and all its doors and windows are wide open. The mint may be empty but it is working night and day. Strangers are not allowed within its doors so one must depend upon hearsay for the story that a new currency of silver and gold will soon appear.

The prison warden was a little shriveled up old man of sixty who has held his position through all the visisitudes of fourteen years and it was not until the double eagle was shooed away with a red flag that he found himself without a single tenant. At present this prison is undergoing extensive repairs and will no doubt be used to relieve the congestion in other jails. The stories the little jailer had to tell about the former occupants of various cells and the wonderfully clever mural decorations done by some of the inmates would serve as thrillers for the movies and the background for the story might be supplied by a picture of the "isle of execution" and of the mill in which the victim's remains were ground up before being consigned to the underground canal that opens into the river. The government representative appointed to conduct us on a tour of the prison had been an inmate of the place for three months as a political suspect and was well qualified to supply details which the warden often forgot. Looked upon merely as a place of detention this fortress prison has much to recommend it in preference to many similar institutions in America, but to judge from its history there are few such places in the world that can compare with it for celebrities entertained and for drastic terminations of their occupancy.

Except where the design is particularly artistic or

the structure very massive, all signs of imperial possession have been removed from government buildings in Petrograd. Coats of arms, insignia and imperial eagles have given way for the most part to the R. S. F. S. R. Red soldiers dressed in soiled khaki stand guard instead of imperial troops but the gold crown above the Winter Palace still blazes in the evening sun and distinguished places and buildings have retained their original names, save one important street now known as Carl Marx Avenue. Perhaps the most attractive and interesting place in the whole city is the world-famous art gallery known as the Hermitage. This is a common name in Russia. The Moscow pre-war, fast and famous restaurant, called the gayest in Europe, was named the Hermitage. Now it is a food dispensing station of the American Relief Administration. Theatres, clubs, department stores, restaurants, all sorts of buildings are named Hermitage, and so far as we can ascertain the name began with the St. Petersburg Art Gallery, or the First Hermitage of Catherine The Second, built in 1765. The collection of Egyptian, Assyrian and other antiquities housed in this building, of Greek and Roman sculptures and particularly of pottery and terra-cotta rival those of the Vatican. And its picture galleries founded by Peter the Great are unique in all of Europe for the number of originals representing every school of art. In Rembrandts the Hermitage ranks first of all and of Rubens it possesses more originals than any gallery in the world. Among the Raphaels here is the famous picture of disputed origin: "The Holy Family," with the beardless St. Joseph.

The valuable collections of crockery and china-ware were partly destroyed by revolutionary violence that sought to wipe out the old art characteristic of the bourgeoisie. Some of these invaluable sets contained thousands of pieces and as there was not sufficient room in the galleries to place them all on exhibition, some hundreds of pieces were selected for show and the remainder of the collections was stored in rooms below awaiting an annex to the building for exhibition. When the lid blew off of Russia everything favored by those who were supposed to have been hold-

ing it down was marked for annihilation. The Hermitage itself was spared; but at one time, violence seeped into its cellar, with the result that priceless china-ware was hurled about at random and in a very short time rare and valuable collections were reduced to oriental confetti, which all the king's horses and all the king's men will never be able to patch up again, because the king and his horses and all of his men have been quite as thoroughly reduced as the imperial pottery. Apropos to the reduction of the king's horses, it might be remarked in passing that the numerous racing stock from the Moscow course, belonging to the Grand Duke, were sold in public market during 1918 and purchased as delicacies in the form of steaks and roasts. No doubt an equine steak was considered a delicacy in days when canine chops were common, and more than once we have heard people speak of dining on roast crow as a substitute for chicken.

An Old Friend:

When old friends, long separated, meet in an odd corner of the world, one or other of them is sure to say: "Well, it's a small world after all." Certainly I never expected to meet an old friend in Petrograd. How humiliating it is to admit that I did not realize the presence and proximity of the far-famed, never to be forgotten, Codex Sinaiticus, discovered by Professor Tischendorf in the Sinai Monastery in eighteen hundred and fifty something: the oldest Greek text of the New Testament next to that of the Vatican which we had seen only a few months before. Needless to say I hastened to the public library but the archives had closed more than an hour before my arrival. I tried to explain the purpose of my visit in Russian nouns, all in the nominative case, but it was all very futile until a little elderly lady came to the rescue in perfect English. She was very welcome indeed, though her knowledge of languages, ancient and modern, of Latin, Greek and Hebrew texts, of parchments, papyri and palimpsests really put me to shame before I departed. She had studied in all the great libraries in Europe and had spent much time in comparative study of texts in the Vatican Library before taking up her present position of Archivist in the great public library of Petrograd. With a grace and politeness worthy of her exceptional education she conducted us through her

wonderful domain, telling us the history of her choicest volumes and occasionally reading a passage from a Greek or Hebrew parchment and commenting on the same in French or in English or at times to her assistant in Russian. The Codex Sinaiticus was her prize of prizes. It is kept in a red leather box, enclosed in a highly ornamental glass case, on a pedestal in the middle of the room. The case is always locked except upon special occasions of which this was one. The text is clear and the codex is very well preserved.

It may be of interest to some and especially to the Juniors to know that in the classical department of this library there are a great many first editions, especially of Greek authors, including a complete and perfectly preserved first edition of Plautus. One corner contains seven hundred and fifty different editions of Horace. However it is sad to relate that here as in every corner of Russia, lack of care and utter neglect attract as much attention as the things neglected. Dust abounds on the book shelves and many of the rare volumes are shelved in cabinets with no covering or protection. The library employees are too few to manage such a vast institution and many of those employed have neither the interest nor the appreciation that should accompany such important work.

Medical Supplies:

Petrograd is an A. R. A. district and a port of reception for A. R. A. food-stuffs. It has a large food remittance division, feeding kitchens accommodating thousands of children and a very efficient student feeding organization conducted by the Y. M. C. A. The personnel of this district is entirely Russian save the American District Supervisor and one American in charge of the port. This is about the ordinary proportion between American and Russian employees in the A. R. A. in general. At present there are about 190 Americans and some 18,000 Russians employed in American relief. The Russians are paid by the Soviet Government. Their wages are somewhat below the American scale of payment but in addition to their pay they receive food allowance from both the Soviet Government and the American Administration. No wonder the Russian market began to fluctuate and the people became excited when it was rumored that the A. R. A. would retire in October.

Even the unconfirmed rumor sent up the price of bread and dropped the paper rouble a few thousand more below its customary minus infinity. Food in general is not the only necessity for which Russia is now dependent upon the A. R. A. The recent donation of four million dollars worth of medical supplies came as a benison that will save many lives where food alone would not suffice. Only yesterday a Russian doctor told us in Petrograd, that the city was undoubtedly doomed to disaster from defective and polluted water supply, had they not been furnished with chloride-of-lime. Hospitals in many of the districts had ceased all operations because their stock of cotton and gauze had been exhausted. Tin-ware, crockery, surgical instruments, medicines, linen and blankets and even soap were so scarce in many institutions that all they seemed to retain of their former status was the name of hospital and dormitories crowded with patients awaiting care and cure.

When the directors of the hospitals in some of the towns heard that an American medical supply train was coming, they sent men to the stations with handcarts to bring back their portion of the supplies. However, before the train drew out from the station there were such heaps of medical merchandise to be carted to the hospitals that wagons were pressed into service and kept busy for the rest of the day between the hospital and the station. Drivers of carts and men about the stations were called into service and were paid in soap. Not in Palm Olive or in Cuticura or in any of Colgate's delicate, complexion-favoring productions, but in heavy bars of the very commonest washing soap, such as is given in exchange for kitchen biproducts by the soap-grease man. Do not be mislead by the Russian peasant's avidity for soap. They were anxious to get soap, because it brings a good price in the market. The few yards of soap they received would by no means suffice to wash the clothes they wear, and they do not eat it as the Esquimos do, but it sells very rapidly, and these people are forever selling anything and everything that comes into their possession. It would seem that they were trying to make up for the couple of years during which selling and bartering was prohibited by law. During that time all stores were closed and things were obtainable

only by government cards. On that particular trip soap was a by-word, just as the word Ara is a kind of sesame in every part of Russia.

The Russian seems to have an aptitude for abbreviations. The American Relief Administration is generally known as the A. R. A. For the Russian it is the Ara. The Russian Soviet Federative Socialistic Republic is represented by the letters R. S. F. S. R. The Russian makes one word of the whole thing and pronounces it "Eresefeser." When traveling on a diplomatic ticket one need only to present his ticket and say Ara. The conductor knows it, the cab-driver or izvostchik know it, the children know it and their mothers know it. And well they should. It has meant so much to them all, that the word should be incorporated into the Russian language and used instead of "khlep," for bread.

The Russian Church

We have already remarked that the churches of Petrograd are beautiful. All Russian churches are architecturally beautiful, but the Russian Church, as the congregational of the faithful, has lost its lines of symmetry. One can only expect that a state church will be shaken to its very foundations when the state itself is exploded from within. If a house were catapulted into the air and came back to earth, resting roof down and first floor on top, it would need considerable re-arrangement to render it habitable in its reverse position. Russia is the unique example in all of history where communism took hold of an entire nation and of everything in it all at once. It had to be turned topsy-turvy before the principles of communism could begin to operate. The lowest became the highest and the highest the lowest, unless they made a timely departure or fell victims of the national somersault. If those who undertook to readjust the interior arrangement of things had followed the strict and rigid rules of their own school of architecture, of course there would be no such thing as a church of any kind in remodelled Russia. But communism is a people's government, and somehow or other the people of Russia must have a church. The will of the people is to prevail, yet we cannot help but

recall the overturned barge in the river at the dock in Petrograd. It would never do to abolish the church entirely. Yet it was so closely knit to the old state as to be an out-standing pattern in its warp and woof. It must be remodelled. And so it was decided.

Present-day methods of remodelling here are the most direct and effective you could ever imagine. Without unnecessary grace, notes or introduction they prepare a program, present the facts and proceed immediately to execute either the plans or those who oppose them. For a long time after the second revolution there was no such thing as a church question. But it had to come. Reconstruction is very costly and the treasures of the Church were vast. When the old State looped-the-loop most of the national currency it was carrying was shaken out, and so there was a great shortage of funds. There was no time for conciliatory or even for specious methods. Plans were made and followed, and the first news we received after reaching Petrograd was that the Metropolitan Bishop of the Russian Church had been shot the day before. There was no room for opposition. If the Church was to remain, it too must be remodeled. This must be done from within, so the new Church, the Living Church, or as it is sometimes called, the Red Church, was instituted. As usually happens, the new venture was headed by reformers from the ranks of the old institution. The old Church Patriarch was placed in prison, in Moscow, where he still resides for security. The new Church leader, Antonin, advocated a return to the communism of early Christianity, and he remained in the ascendancy until his system developed dissatisfaction. Then a new satellite, Krasnitsky, appeared, who favored the methods of the powers that were, with or without fluctuation. This is the first rent in the new construction, and the gap is growing wider. At present it is difficult to understand just what the new Church has in view. It seems to be moving without a definite destination in mind. The old Church is striving to thresh a grain of hope from the chaff of incertitude, while many of its ministers are receding toward the bread-line, and the Church itself awaiting the miracle that will rain down manna upon it in the wilderness. Declaration from both sides may afford a view of their relative positions.

The two principal newspapers of Moscow are called the Izvestia and the Pravda, meaning the News and the Truth. It is sometimes said that there is no news in the truth and no truth in the news. However, these are the only official newspapers and must serve for quotations. Formerly these newspapers printed nothing concerning church matters, now such articles are common, but are always marked, "by way of information."

Extract from "Izvestia": There is a divergence in point of view between the two leaders of the new Church, Archbishop Antonin and Priest Krasnitsky. Antonin parting with the new Church group and initiating a new movement called "Church Restoration," and uniting some seventy or eighty clergymen, says, "I parted with the active Church because it proved to be a professional organization of the White Clergy, neglecting the interests of the people and pursuing their own aims." The active Church at a meeting held the next day dismissed Antonin and sent him out of Moscow. The active Church requested of the Soviet Government that they be recognized as the only body with a High Church Council. The Government replied that according to the decree separating church and state, they did not meddle with church questions, and that it made no difference to them if there were one or two High Church Councils.

For a better understanding of the quotations, it should be remarked that the White Clergy is distinguished from the Monks, or Black Clergy. White Clergy were always free to marry before ordination. Black Clergy were never allowed to marry. The Bishops and higher dignitaries were always chosen from the Black Clergy, until the new Church came upon the scene and decreed that Bishops might be chosen from the White lines as well, and might act as such, married or unmarried.

Quotation from a magazine called, "The Living Church," in an article written by Krasnitsky: "The Church revolutionary movement (referring to Antonine's break with the new Church) was raised by the counter revolutionary policy of the bourgeoisie and their faithful servants, Bishops, Archbishops and others.

"The campaign against the Government, initiated by them shortly after the 'Church Treasury Confiscation Decree' had been issued, clearly showed to the radical clergy that they are going to fight and meet political, as well as physical, death for aims and ideals which are not their own. The Partiarch's saying proved undoubtedly that the only way was the way the Russian peasant and workman adopted, to sweep out the capitalists and land-owners; so we must do with the Monks and sweep them out of the Bishops' houses. The Living Church is trying to unite all those who cannot agree with the Patriarch's policy. Not only the clergy, but also laymen who willingly accept the big aims of the Russian Social Revolution to liberate the workers from capitalists, shall unite under our new banners. 'I hope sincerely that the Russian Church, after its struggles, will find the right way. Faith in the great Bishop, Jesus Christ, is the motive of the Church Revolution leaders, and this faith gives hope that the whole revolution will be a great success.' "

In Petrograd the old Church officials handed over to the Soviet Government a declaration which reads as follows:

"A group of clergy and laymen begs the Soviet Government to acknowledge the following: 1. The Russian Church, having been in close contact with the Government in previous times, interfered very often in political questions, endeavoring to unite Christianity with monarchical ideals in politics. Such a union led to many a sad incident in the past and the results are felt even today. We have always been far from politics, but we now feel the heavy blows of the Proletarian Dictatorship directed against the Russian Church as a whole, the blows being originated by the policy of several representatives of the Church, especially by those living abroad.

We hereby confirm openly that we do not agree to the course taken by the church authorities against the Soviet Government. Leaving aside all politics, we do not agree at all to the resolutions passed at the Carlovite Council." The reference to members of the Church abroad, to the course taken by the authorities against the Soviet Government and to the Carlovite Council,

is explained in brief by saying that certain church dignitaries, on friendly terms with the former Monarchy, went abroad with the nobility and held a conclave in Germany, where it was declared that they would neither sanction nor recognize any change whatever in the Russian Church as put into effect by the Soviet Government. The old Church declaration continues as follows: "Having been the whole time in close touch with the Russian people, we know that the working classes are willing to organize their lives on principles of economic equality, and as these inclinations do not disagree with our Christian ideals, we, therefore, declare that we recognize the Soviet Government as the duly established government supported by the Russian people. We claim capitalism to be the greatest social injustice, and we consider that labor should be the basic element in questions of rights and privileges. We declare that the Church has nothing in common with political life, and, therefore, admire the decree separating the Church from the State. We still consider ourselves as belonging to the Greek Church, and declare ourselves to be against any new church movement, be it the 'active' or any other form. We willingly support all radical reforms for simplifying the service and bringing it nearer to the ancient service, but absolutely deny the way of violence which the Active Church is using. We do not see any good for Christianity in the union established between the Active Church and the Soviet Government. We will not interfere in political questions, because we consider that religious questions should be left to the individual conscience. Taking all this into consideration, we request the authorities, according to their own decrees, to register our organization as a purely religious union."

Such is their present status, very briefly described, and it would be useless even to hazard a guess at what will happen next.

The Crimea

After a month or two in Moscow, arranging for kitchens in the districts and delivering packages to all corners of Russia through the A. R. A., it was time to begin work in the field, as they call it, and the field assigned was the Crimea. From Moscow to Simfero-

pol, in the heart of the Crimea, there is a very fine train called the Petrograd Express, leaving Petrograd and making direct for Sebastopol. It carries first-class or wagon-lit cars, second and third class and a dining-car or wagon-restaurant. Heretofore, except for a hurried trip to Petrograd, traveling in Russia proved to be all it was heralded to be, namely: slow travel on lines long since deteriorated, accompanied by all the inconveniences imaginable and lacking all the advantages generally found on trains de luxe. Through-trains in Russia generally meant that they had finished being trains long ago. But the roads have improved wonderfully. When the electricity is turned on and soap is placed in somewhat neater lavatories and the road-bed is improved with real sleepers instead of dead ones, to afford a little more speed, the Petrograd will compare with any train or limited in America.

Leaving Moscow for Simferopol we were launching upon our first trip, solus, since arriving in Russia. There may be some saving of time and trouble in allowing others to buy tickets and make arrangements for you but frequently this method does not preclude difficulties. To make a poor story still more indigent here is what happened. Some government official was supposed to have purchased a first-class sleeping-car ticket for me, and when I found the place on the train it proved to be second-class, in a small coupé with three other passengers, no lights, no linen and no blankets.

That was bad enough but when it came time to retire three more passengers came prancing in, evidently members of, or conscripts for, the Red Army of Russia. It seems that they travel gratis and are placed in or packed into any coupé regardless of the number of passengers who may have paid for their places. This began to look very inconvenient for more reasons than one. From childhood the Russians have an educated fear of the night air and insist upon closing all doors and windows as soon as the sun disappears. It reminded one of the Treasure Island slogan of six men sleeping in a dead man's chest or something to that effect. Even when forced to carry their own sleeping outfit Americans like to disrobe and go to bed right. Russian soldiers, on the contrary, merely kick off their

boots and the drop of the second boot is a prelude to a saw-mill chorus that continues through the night in a gradual crescendo. There were other reasons too for getting out my Russian grammar and looking up a few verbs and nouns before presenting a protest to the head conductor or provodnik. I had four valises with me besides a trunk in the baggage car, most of the contents of which were destined for others in the Crimea. In one of the valises there were two billion, two hundred and fifty million roubles in small denominations or about enough pink and blue Soviet drapery to paper an ordinary Brooklyn flat. Of course I did not suspect that anyone would mistake one of my bags for his own because none of them had a bag. Moreover the fact that only the day before, my companion, in a street-car in Moscow, had had the lining of his coat cut away and lost his wallet through the opening, was no reason why I should suspect a fellow traveler in a rolling packing case. It was the faux-pas on the part of the one that bought my ticket that prompted me to seek the conductor and request the place that my diplomatic ticket demanded. He knew about as much French as I did Russian, so we compromised and decided to mutilate the German language between us until he finally discovered a place in the sleeping-car. It cost me twenty-two million of the pink blotters to get a place but it was well worth it. The twenty-two million will be charged to the government. As for collecting it, one might just as well have charged it up to the Geekwar of Baroda.

From Moscow to the southern tip of Russia is a continual stretch of level land broken now and then by a line of low rolling hills, a land sparsely cultivated and monotonous to view. Here and there one passes miles of swamp land covered with marsh grass eight or ten feet high. The small and impoverished villages that give the land a meagre pattern are little clusters of houses built of poor concrete with pointed roofs of thatch sometimes reaching to the ground and giving the impression that the people are living in hay stacks. The approach to these villages is marked by the scattered wind-mills situated on the low hills about the little settlement and beating the air as though the town below had been submerged from civilization and was fighting its way to the surface. Orel, Kursk, Byel-

gorod and Kharkov are larger stations on the road to Sebastopol. The approach of the express is a reveille for these cities and brings the inhabitants to the depot in a rush to see what has descended upon their tranquility; like stepping upon an ant-hill in an open field. Beggars abound at the stations and hungry children, barefooted and clad in rags, pass up and down along the cars asking for something to eat. Even at nine or ten at night in a temperature that demands an overcoat for comfort, the ragged half-clad children are still heard crying "daiteh mneh" and looking up shivering at the windows of the dining car in which the roubled class drink tea until midnight.

Coming into the Crimea there is a noticeable change of climate. Here the winter is generally short and bereft of the chill that accompanies the expression of Russian winter. Save for the range of mountains along the east and south-east coast and for the undulating hills leading up to them, the Crimea is as flat as the Russian steppes and open during a long summer to the cooling breezes of the great Black Sea. The Crimea is Russia's Florida or its California and was formerly the national retreat from business cares and city life or from the inconvenience of low temperature and heavy clothes. Yalta and Eupatoria used to be the summer places of monarchs and the winter places of more monarchs. Here came the Tzars and their diplomatic families to seek the cool of the Crimean summer and to avoid the cool of Moscow and Petrograd winters. The sea-shore and the beaches are perhaps as attractive and magnificent as any in the world and one is inclined to wonder as he gazes along the miles upon miles of dazzling strand what Americans would do with such a place. There is room along this coast for twenty Atlantic Cities with a stately mountain range as a back drop for half of them.

When the Russian ship-of-state was thrown upon the rocks, leaking at every seam, its crimean rudder was so badly bent and shaken that it will probably be the last section to be mended, and it might be added that at present this particular rudder is controlled with considerable difficulty by those at the wheel in Moscow. Like all the rest of Russia the beautiful Crimea is now a heap of ruins. The same story is everywhere repeated. Whole villages have been aban-

doned and destroyed for the little fire-wood the houses contained, before they were relinquished. Crimea is the bay window through which the last of the family escaped when no longer able to hold the house. Here the last stand was made and for that reason the present holders guard it with more care. A superficial glance at the city of Eupatoria would never reveal that there are four thousand children here that must be fed by strangers if they are to survive the coming fall and winter. The A. R. A. is now feeding about half this number and our own kitchen for an additional thousand has just been opened. Once we are settled down here the A. R. A. will hand over to us the childrens' kitchens now under their care in the city and in the districts, and within a month we shall have enough childs-restaurants in operation in the districts of Eupatoria and Jankoy to feed some forty thousand of young Crimea. The big difficulty, however, is to get settled down. Imagine a town of forty thousand inhabitants in normal times and of sixty thousand in seashore season, reduced at present to about ten thousand and the same proportion of its houses either wholly destroyed or rendered uninhabitable. Picture this same town with no cars and no electric lights, no street lights of any kind, where one looks from his window after dark to see only one or two windows aglow, owing to the lack of oil or candles, a town with no coal and a very scant supply of wood and struggling the while with a very defective water supply, and you have an idea of what the once famous Eupatoria is like at present. It is a rich resort reduced to poverty, where the ruins of stately villas of Greek and Byzantine and Italian magnificence are strewn along the strand of the music-making sea, that has played accompaniments for the welcome and the departure of more nations on these particular shores than on any other strand of its universal aeolian.

To settle down here one must arrange with the government. To open a kitchen to feed the government's children, one must arrange with the government. To arrange means to procure a house or to procure what was a house and render it suitable for its original purpose. To arrange also means to procure a place and convert it into a child-feeding kitchen. In this case the preparation entails more trouble, for there are

some houses more or less furnished that can be gotten ready for inhabitants by scrubbing and fumigation and by supplying a few culinary, dining-room and boudoir necessities. But to get ready a kitchen requires larger installments or perhaps considerable permutations and combinations. To begin with, strangers must live in and open places in the town proper, rather than in any of its national sections. Crimean towns are all more or less international and cosmopolitan. For example the Tartar and Gypsy settlements of Eupatoria would be quite impossible as dwelling places for Europeans or Americans. The Gypsies here were formerly counted in thousands but eighty per cent. of them are said to have died of starvation and now the roofless walls of their houses and the numerous headstones taken from these walls and placed over their graves in the nearby cemetery are the only indications left of another people that once inhabited the Crimea. The Tartars still inhabit the centre of their portion of the town, surrounded by the ruins of the rest of it. The streets in this quarter of the town are narrow and crooked and frequently end at, or are determined by the houses. Evidently the houses were built first and the streets arranged afterwards, as a child draws a picture and determines what it is after drawing. Their ruins are also a revelation of the Tartar style of architecture. Mr. Tartar is generally a Mohammedan and so his house has no windows opening upon the street. He builds about a quadrangle from which the rooms are lighted and into which his wives may gaze.

A Russian Conference

The words for space and time in Russian have various and varying significations. When a Russian wants to say immediately he says "si chas" which means tout-de-suit. If he has fulfilled the request within an hour he has done his duty, because the literal meaning of his "si-chas" is "within this hour." One might be satisfied with an hour's leaway on his "immediately" but when a whole day or a week goes by on a "si-chas" you begin to wonder if it was always like that in Russia, and if so why didn't the people become famous as a nation of procrastinators or of something still more opprobrious. Of course it was not always thus. The present government, unique in many ways, must

to help them care for their millions of needy. Co-operation necessarily costs very dearly in Russian roubles, and as the appropriation of roubles is limited, they frequently pay in a promisory "si-chas" which means, "maybe you will get it and maybe not, but we hope you will get tired waiting and provide it yourself." The result is that you have to threaten to withdraw before you are provided with such things as are absolutely necessarily in order to help them. They are supposed to provide a place and to furnish it for feeding children. We provide the food and direct its distribution. They pay about fifteen people and we feed about a thousand children daily in each kitchen. Numerous conferences were necessary before our work could begin and these conferences with government officials suffice to prove that the language of the land is difficult in more than its syntax. There is a Russian word pronounced "tack" which means in English "very good," "certainly," "surely," or whatever response an amicable agreement may require. Now these audiences or conferences with officials are just full of "tacks." But for the most part they are thumb-tacks, not exactly with the thumb against the external breathing organ, but such tacks as pull out easily and at the most inconvenient moments. Yet all the while strangers who have come to feed the hungry must proceed with discretion and go along, as it were, arm in arm with their beneficiaries eschewing all difference of opinion, lest dissatisfaction should seem to crystalize into opposition.

Our first kitchen at Eupatoria was opened with solemnity. Garlands were hung around the walls, forming frames about the signs and placards which announced a welcome to the children of Russia in the name of His Holiness, Pope Pius XI. All the city officials were present and a photograph was taken to be sent to Rome. Newspaper reporters were present for the Simferopol and Moscow papers, taking the names of all the members of the mission. A thousand children were given an extra specially sumptuous meal of corn-grits, bread and cocoa and were allowed to eat as long and as much as they wished. The children bring their own plates and spoons and each day they are inspected for cleanliness before being filled. The plates and spoons are inspected, not the children. Each child has

cooperate with every undertaking launched by others an attendance card which is marked every day and the attendance is registered in a book for further reference. If a child is absent two days in succession the name is dropped from the list, unless the absence is due to sickness. The motive for coming is sufficient to insure promptness and there is not much trouble in this respect. Kitchens are open at twelve and close at three. Three groups or classes are fed daily and each group is allowed a full hour to fortify against physical exhaustion during the next twenty-three. The address made by the Agent in charge on the opening day was to the effect that the thanks already tendered should be directed to Rome and that the Holy Father was anxious to do all in his power to assist the people of Russia and especially to care for the children. Thus was our first work inaugurated and we shall continue to open kitchens in the Crimea and in other parts until all of young Russia entrusted to our care is strengthened against a repetition of the horrors of the year just passed. When we arrived at Eupatoria we came to the house of the Catholic Mission Workers, which might be properly styled the Hotel Polyglot or the House of Many Languages. There are ten in the community who speak in some twelve or thirteen languages. At table French or Italian predominates with several stations sending German and with frequent interruptions of static Russian, in the procession of accumulation, with which the air is always charged. When a message of importance to all is to be sent it is generally announced in Latin. There is one in the company who revels in the Latin language as though it were his native tongue; quoting Virgil and Horace and Cicero by the meter and frequently amusing the gathering with quips and jokes and anecdotes in Latin with the ease and art of a professional entertainer. So here we are at present, feeding the young of Eupatoria and ready to open other stations as soon as the numerous "tacks" and "ci-chas" promises made by the government have developed into action and materialized into co-operation.

The Crimea—October 1922

Diary notes are intrinsically discontinuous and discursive, lacking in the principle of fusion; Sybillene leaves which, when one is moving about from place to place are apt to assume the aspect of a series of picture postals. Such a series of the city of Simferopol would scarcely serve to advertise it as a centre of attraction. At present this place is in the ultimate stages of deterioration. The people are clad in garments that have nearly reached the limit so far as wear and elements can serve to wreck the styles. This city was formerly a railroad centre, the hub of the Crimea from which very respectable lines radiated to a circle of thriving commerce formed by the prosperous cities of Theodosia, Yolta, Eupotoria and Sevastopol. The street department among others has long ago ceased to function, with the result that the side streets are overgrown with grass, though the main arteries of commerce are occasionally swept by bare-footed women, who swing long twig brooms in both directions and succeed in filling the air with clouds of dust, blinding to pedestrians and ruinous to their clothes, if there happen to be space left between their clothes and ruination. Just as in Moscow, everyone is laden down with bundles. The change of domicile subsequent upon the government attachment of land and homes seems to be continious in all parts of Russia. The public street markets with their series of obnoxious odors are a menace to public health and they constitute the most serious obstacle to the health campaign against cholera and typhus being conducted by the American Relief, unless we except the determined aversion of the public to vaccination. The Russians will never think of using milk unless it has been boiled, though they will drink water from suspicious public fountains or even from streams without a second thought. Strangers in Russia, on the contrary will not drink water unless it has been boiled.

It is an interesting fact and an insight into the prevailing conditions to note that the Vatican Relief food packages are frequently to be seen for sale in the stores

and markets. Those who receive relief packages, accept them with the understanding that the contents are intended for the relief of hunger and not for purpose of sale. The package is large and will serve several persons for a month but those who receive them have frequently as much need of shoes and clothes as they have for food. The burlap sacks in which the food is received are often used to make garments but that does not solve the shoe question. The relation between shoes and hunger, as well as the sense of honor that necessarily accompanies good breeding and education was recently illustrated by a relief client in Moscow. A doctor who had evidently sold or exchanged everything in his possession before submitting to the inconvienience of begging, entered the office of the Vatican Relief Mission and requested a remittance of food. He wore a long military coat, concealing the fact that besides his hat and slippers, it constituted his entire rainment. There were signs of distinctive refinement in his countenance and an expression of gentility smiled through his storm--cloud beard like a rainbow of hope. He knew the conditions under which food packages were donated and accepted one with unlimited satisfaction and thanks. The next day the telephone bell announced that the indigent doctor was on the other end of the line. After further expression of gratitude, he asked to be allowed to exchange part of the food he had received with a neighbor for a pair of shoes and some second hand clothing, without which he would be forced to remian indoors until it was time to go begging again. There is no quarelling with such a conscience as that. He was promptly told that he might do with the contents of the package whatever he deemed to be most convenient. Moscow has somewhat improved since that time but the district of Kerch, at the extreme east of the Crimea, is so deep in the throes of famine at present that the peasants are reported as boiling harness and shoes in an ultimate effort to stave off the pangs of hunger. The Vatican Relief Mission has already hastened a cargo of food to this distressed area and there is a large assignment of clothing and shoes en route from America with

which the American Relief will protect them against the rigors of the coming winter.

There are vague rumours here of trouble with Roumania, prospected trouble over Besarabia. Recruits are being drilled in all the cities of the Crimea and detachments of soldiers may be seen during the day and heard through the night drilling in the main thoroughfares. There uniforms look like the cast off clothes of other armies, fatigue uniforms, long since played out, faded from their original colors and a pitiable semblance of a military makeup. The cavalry mounts are on a par with the military equipment, decrepid chargers, saddle-sore and spur scarred, caparisoned with ropes and wire instead of harness, each one resembling the famous Cossach steed about as closely as Don Quixote's resembled Napoleon's Arab mount. But the men in both the infantry and the cavalry are robust speciments of country life. The army is young, large and poor, an aggreagate of possibilities that would undoubtedly be capable of tremendous results if properly drilled and provisioned.

Upon arriving in the Crimea our first duty was to effect the transportation of one group of Vatican Mission workers to Moscow and another to Ekaterinodor in the Kuban. Such transportation required arrangement with various departments of the government. These various departments are independant of one another and each is supposed to be self-supporting. The result is that the telephone and telegraph and local transportation divisions refuse to operate, even on orders from the central government in Moscow, unless tee government accounts are paid up to date. Aarangements had been made several days in advance for three places on the Moscow express from Simferopol for our Mission workers and the day before the deperture we were informed that the wife of the Central Council President who was returning to Moscow from her vatation in the Crimea, had ordered ten tickets for herself and clientelle and that our tickets had been aonfiscated in her favor. The railroad was run by the government and the government by its wives. However, we were assured that other places would be secured on the same train. So they were, until

about two hours before train time when we were again informed that more members of the Central Council had decided to travel and had to be given preference over former applicants. There were only two trains a week from Simferopol to Moscow and one a week from Eupato ria to Simferopol which had arrived the day after the departure of the Moscow express, so wehad already been waiting four days for our train to start. In favor of the hungry children of Moscow we took it upon oursels to inform the government relief representative that if the Mission workers were left in Simferopol, they would remain only to close up the kitchens they had already opened after so much trouble and delay, and prepare to operate in some more congenial district of Russia. There was no further need of an interpreter. Three first class places were immediately provided on a sleeping car and the Mission workers left for their labor in the capital. It was beginning to look as though the government were calling from the windows for some one to come in and feed its multitude of starving children and their locking the doors against the charity that answered its call of distress.

IN THE KUBAN—October, 1922.

Our next move was to arrange for the transporation of the second group of Mission workers, from Eupotoria on the west coast of the Crimea to Ekaterinodar in the Kuban. Train service between local points in southern Russian was disconnected and uncertain. At Orst we arranged for a private car, third class, which meant a freight car with plenty of space and privacy and beyond that nothing, as one had to carry his baggage, sleeping outfit, cooking utensils and food along with him, the space and privacy were all we needed in addition, so we decided to accept the offer. However, after talking with others who had travelled in private box-cars, the decision was reversed. One man had taken three weeks to make the journey we were contemplating as a four day trip and another was still tracing his private car which he had lost a week before. To complete the itinerary we had planned would require a series of chess moves;

up to Kharkov in the Ukrane over to Rostov-on-Don and down to Ekatinodar, with the attendant danger of being checked for a day or two at every change of trains. Finally we agreed to hazard a voyage on the Euxine.

The boat we drew for the passage was a merchant steamer of sufficient tonnage to assure security on an inland sea. This ship could have made the run to Novorossisk in two days and a night but trains and ships had ceased to run in and about Russian. They were proceeding gently, making long stops and allowing pilgrims plenty of time to disembark and make a sight seeing tour of the towns approached en route. Our transport had come from Odessa, making its first stop at our point of embarkation, namely Eupotoria. The few state-rooms had all been taken at the starting port and all who went aboard at the various stopping places had to camp out on the decks or sleep for several nights in the corridors or preferably in the dining-room. Travelling diplomacy grows on strangers in Russia as an acquirement even more necessary than a knowledge of the language. The regular sleeping quarters had all been pre-emptied and preoccupied but *L'argent fait tout* and we procured wooden shelves, in compartments originally designed for two already occupied by four and with our advent made to accommodate six. Even at present, the sardine fashion of travel is an understood mode in Russia and a picture of our steamer's dining room would be typical of the Bedouin Russia of today. The walls of the room were fitted with sofa benches and the two long fixed tables, extending the length of the room, were flanked with fixed chairs originally intended to serve as seats for diners. As the voyagers came aboard at various ports they immediately proceeded to take possession of the sofas and chairs as permanent lodging space, from which they were forced to retreat at meal times, only to return as soon as the places were vacated. At night they slept upon the tables and on the heaps of baggage promiscuously piled about the dining room. Whole families were huddled together in every corner, under the tables, on or between the luggage or wherever there was available space. On one

occasion, after crawling over prostrate forms to secure a place at the dining table, one of the Mission workers, slid out of his chair just in time to avoid a cloud-burst of soup, precipitated from a waiter's tray by the rolling of the ship. The downpour was immediately followed by a chorus of infantile wailing and upon investigation under the table we discovered a bevy of little tartars whose slumbers had been rudely interrupted by the shower of luke warm consomme. Such were living conditions aboard the Black Sea frieghter, where the multitude of Russians, Turks and Tartars, eat, sleep, smoke and gamble all in a single room, herded like sheep and just as indolent, as provident and careful of sanitation as the conditions indicate.

We left Eupotoria on the feast of Saint Placidus, October the 5th, and placed our voyage under his special protection with the result that the weather was delightful and the sea so calm and quiet that it might in truth have been named after our itinerary patron. The Crimean ports are ideal harbors and naturally formed to protect and facilitate a maritime commerce. Sevastopol is everywhere known since the great Crimean war. Yalta, the summer place of quondam royalty, is a little town of white houses grouped in a crescent of protecting hills like jewels in a Mohommedan blooch. Theodosia was the receiving port of the American Relief Administion through which thousands of tons of American food found its way to millions of hungry Russians. The anciant port of Kerch was doubly difficult of access because its waters are shallow and the harbor was thickly mined. Here we had to take on a pilot and sale serpentine route before coming close enough to be taken ashore in small boats. Save for its western or harbor side, Novorossisk is surrounded by a cup shaped formation of mountains, as though it had been rolled down from the heights and just stopped before splashing into the sea.

After a warm day in October, one can prepare for a noisy and troublesome night in Novorossisk. The pleasant off-sea breeze which blows during the whole day retreats before the notorious northeast wind which comes with the setting of the sun. It seems to take the whole day climbing up the other side of the mountains

and summoning its forces at the top, it coasts down upon the city at night and rides out to sea with violence that bends down the trees and keeps the ventilators singing until morning. There are strange stories told by the old inhabitants about the violence of this northeast wind. They even vouch for the fact that it has been known to lift a train of loaded freight cars from the tracks and spill them into the harbor.

During this voyage around the Crimea while pacing the deck for exercise and trying to accommodate our gait to the swing and dip of the freighter, we several times came upon a celebrated Russian artist, an itinerent who was casting about the Black Sea for a permanent lodge in which to practice his profession. Like so many devotees of the æsthetic he was reduced to rags for raiment but clung to his brush and pallette as to sustaining spars that kept him afloat after the general wreck of culture. The hardships of poverty had robbed him of everything, except the riches of artistic taste. "What a beautiful picture" he would remark when racing holphins flashed into the sun. At night the moon above the mountains hiding Yalta was a gnome from the cloud forest peeking into Fairyland. In the morning when a mountain top was hidden in disheveled cloud, the mountain had forgotten to comb its hair. He lived amid the beauties of nature like one lost in a great picture gallery and deprived of all the consola- of his vocation, except the soul of it that still lives in his appreciation of the beautiful. Yet he was only typical of his class, as it existed in Russia at the time. The Crimean towns present a beautiful series of natural cameos when seen from a panoramic distance on the sea but their beauty is sadly dissipated in actual contact. At present they resemble the famous Crimean apples, which are pleasant to look upon and still contain much that is solid and wholesome but a blight has visited the county and its effects are evident in the core of the fruit as they are evident in the heart of Russian civilization. Yolta by moonlight, its snow-white castles backed by a curtain of cavernous hills and rimmed about with a sable strand, bejewelled by moonlit, glittering waves were indeed a fitting scene for fairyland,

if Yalta were not hungry, its castle walls decadent and its fairy children all in rags and begging for substantial bread. Theodasia was the most important Black Sea port of reception for American food stuffs. The enormous elevators and ware-houses that formerly provisioned central and southern Europe were filled with flour and corn and rice and sugar from the States to protect the worlds greatest granary against another famine. It was from these great American stores that the Vatican Relief Mission drew to alleviate the distress of the Crimea and the Kuban districts.

From Theodosia we arrived at Novorossisk in advance of a telegram sent from Eupotoria four days before, and chanced upon circumstances most favorable to our convenience. During our one-day stay we put up at what was supposed to be a hotel but proved to be a Cummunist Club. We were served with their best in real proletarian style and treated with the greatest respect. The ubiquitous cabbage soup was savory but the meat, as usual, was adamant and told against the pewter forks which invariably bent up in the middle and had to be straightened out in advance of every effort to spear a morsel of marathon beef or gymnasium foul. At that time, southern Russia was more openly and more strictly communistic than the north and everywhere patently advertising the fact in placards and literature. The railroad stations had only recently been decorated with ual designs of the most gaudy and daring conceptions, avowing Marxian Communism. In the club where we were barracked there was an abundance of newspapers and magazines, all exponents of universal communism, printed in divers languages and sent from various countries not excluding the United States of America. There were, besides curious and grotesque posters decorating the dining room one which was decidedly sacrilegious, though perhaps without mal-intent on the part of the designer. It was a political caricature of the famous Iberian Virgin and Child, so highly venerated in the Orthodox Church and everywhere in evidence in Russia as a devotional ikon.

Under ordinary conditions it takes about eight hours to make the train trip from Novorossisk to Ekaterino-

dor or as it is now call Krassnodar, (Red Town,) The country between is a series of high rolling hills and occasional open plains, suitable for grain growing and cultivated more extensively than the Crimea. Like many other towns in Russia, Krassnodor is a city without any distinctive characteristic and consequently seldom heard of, a good place to name in a geography contest. It is rather clean for a Russian town, has a fine railroad station, tram-cars and electric lights in the streets. The one Cacholic church serves some two-hundred Catholic families or a congregation of about a thousand, comprising Germans, Poles and Armenians. The church is well built but very scantily furnished and large enough for twice the number it now accommodates. Formerly there was a school and a parish residence but the school had been closed by the government, and the residence, like all other private property was taken over during the revolution and afterwards portioned out in lodgings. Pastors here were not so fortunate as some of their confreres further north regarding the housing problem, which has not yet been solved by the government. The departure of whole classes of natives and foreigners would lead one to think that lodgings were plentiful in the principal centers but the migration of peasants from the districts into cities and the influx of refugees during the famine season has more than doubled the town populations. Moscow now counts near to three million and Ekaterinodor which numbered about fifty thousand a few years ago is now said to contain more than a hundred thousand, only half of which are registered as residents. The result is that families are now assigned a room or two where formerly they were in possession of a house or an apartment.

The Catholic Priest of Krassnodar was living in one small room, which served him as bed-room, kitchen and office and for this he paid the government a few million rubles a month. He was paying rent for the privelege of camping out in his own parlor, while the rest of his house was occupied by half a dozen families, none of which belong to his parish. He had to pass through

three families to get out through his back door and through two to get in by the front.

For more than five years previous to our coming he lived the life of a persecuted hermit. Rome and the hierarchy and progress of religious events in the world at large had faded from his touch and from his view when the political deluge in Russia followed the diplomatic earthquake in Europe. He responded to our arrival like one who had been grappling to the surface in the sweet sensation of drowning. It took an effort to revive him and lengthy explanations to expel his incredulity and it sounded like heresy to his pious ears to hear that Rome and the incumbent government had come to an agreement, even in the matter of charitable assistance. The the course of the conversation he mentioned the name of another priest, one of his intimate companions. and told what he had heard of his assassination—supposed to have occured a year and a half before in the Crimea. Then another draft of life returned as he took in the joyful news that only a few weeks previous we had received a letter from his friend who was still as active as ever in the care of his famine depleated flock. This was only one of several instances in which we encountered priests who were dazed for a time by the unexpected arrival of a direct message from Rome. It seems to confuse their vision as though they had just stepped out of darkness into the noonday sun.

A tour of inspection in the city of Ekaterinodar revealed an aftermath of the revolution and the famine, the most pitiable we had yet encountered. Our first visit was to refugee barricks. The building which had formerly been a tobacco factory had been stripped of its machinery and factory fixtures and its spacious halls had been made to accommodate about two thousand unfortunates who had fled from the Volga regions when the human harvest was falling thick beneath the scythe of fomine in the hands of death. Judging from the living conditions of the seven hundred children living in the place at the time of our inspection the mode of existence when the crowd was much larger must have been too horrible for description. These children were

but half clothed in rags. Not a single one had either shoes or stockings. Day and night these seven hundred children lived in three large halls, furnished with only fifty cot beds, without linen or pillows and with only half enough blankets for the number of beds. Consequently, most of them slept on the floor at night, huddled together like sheep and in the daytime they followed the October sun around the floor in an effort to keep warm. There were six or seven smaller rooms assigned to the sick and in each of these rooms there were from five to twenty patients, adults and children according to the ailments, with only half the requisite number of beds and covering and without even the hopes of getting the necessary food or medicines. This was but one of seven such institutions in the city which sheltered about two thousand of the four million orphans dependdent upon the Soviet government. These abandoned children, however, are only a small percentage of the poverty stricken and hungry population. Before the American Relief and Papal Mission had come to the rescue of Ekaterinodar, the solution of the very serious food question was entrusted to one man known as the Pomgol or head of the domestic relief committee, and he had gone about it in a very ingenious way. A year before he had spent a large portion of his government allowance for farming implements and laborers tools. Then he set all the refugees to work building a great dam between two points where the river had encroached upon the city low lands and thus succeeded in reclaiming several miles of of fertile acreage. The next step was to procure the necessary seed supply, which was given in abundance by the American Relief Administration. It this way he was quite successful in creating work for the host of dependents during the summer and a harvest that went far toward keeping them alive during the following winter. Some of the produce was exchanged for clothes and other manufactured necessities. At times the government would give him whatever it happened to have, whether he had immediate use for it or not and possessing more business sagacity than the government he accepted everything in the hope of future speculation. To iliustrate, the city official gave him the machinery re-

moved from the tobacco factory in which his charges had been barracked. This he exchanged for a large quantity of oil-of-sunflower seeds, which is produced in great quantites in this region and the oil in turn was marketed for white flour which always falls within his immediate needs out far beyond his purchasing capital. Such was the offiice of the Pomgol and it will afford a a study of conditions that surrounded the Relief Mission as well as serve to cite an instance of an native son who was exerting his entire energy of invention and execution to relieve his people from the dire distress that attracted the attention of the world and summoned the assistance of universal charity.

THE NEED OF JESUIT UNIVERSITIES*

In May, 1917, Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, attended a banquet given in his honor at the Pfister Hotel, Milwaukee. Nine prominent doctors, several of whom were teaching at the Marquette Medical School, Dr. Pritchett, Fr. Moulinier and the writer were gathered round the table. In the course of the evening several doctors whose moral standard was utilitarian made statements in connection with medical education, woman and the family that were clearly unethical and, on each occasion, they were set right.

Our distinguished guest said nothing at the time, but at the close of the banquet he asked the two Jesuits to remain. In the chat that followed he said, "Look at the way in which those medical men talked tonight? How lax they were in their moral viewpoint! Now the Carnegie Foundation believes that medical institutions should be controlled by men of sound moral views.

*Paper read at the Fourth Annual Convention of Association of Jesuit Colleges of the Missouri Province, Chicago. Aug., 1925.

Elihu Root and I believe that you Jesuits have the principles upon which the perpetuity of our nation depends and, for that reason, presupposing, of course, your class A medical standards, the Foundation is going to give Marquette money." In 1919 a check for $346,000, which represented the one-third of a million conditional gift plus the interest for eleven months, was received from the Carnegie Foundation.

In September, 1922, Justice Marvin B. Rosenberry, of the Wisconsin Supreme Court, said that Marquette "had done great things for the State," and that "thoughtful people appreciate the stand that has been made in moral matters."

In September, 1922, Dr. Charles Albright, of the Northwestern Mutual Life Insurance Association, who has been the world's leading insurance salesman for the past twelve years, remarked that Marquette's public stand for morality was the greatest thing that had ever happened in the history of Wisconsin. He added that he was not a Catholic, but that he and a large number of highly educated Protestants were of this opinion.

Mr. Henry L. Nunn, an Episcopalian, Trustee of the Marquette Medical School, came to the writer in May, 1920, and secured a thorough explanation of the intrinsic evil involved in every kind of abortion, criminal and therapeutic. He then commended the University in the Milwaukee papers for its defence of the moral law. Because he believed that the country needed Jesuit Medical Schools, he was willing to jeopardize his own business interests and incur the resentment of a physician who had hitherto been his strong personal friend.

Dr. M. L. Henderson, a non-Catholic member of the Medical School Faculty in the Department of Obstetrics, wrote a defence of the Jesuit ethical standards in the Milwaukee Sentinel. Professor Robert G. Haukohl, of the Dental Faculty, and Professor A. C. Umbreit, of the Marquette Law Faculty, both non-Catholics, made it clear to the readers of the Sentinel that the Jesuits were conspicuous for their breadth and fairness. It was significant that both were graduates of the University of Wisconsin.

A Presbyterian minister, Rev. Terkeurst, praised Marquette's fight against child murder so warmly that

some of the bigoted members of his congregation were on the point of demanding his resignation.

The Rotary Club, of Milwaukee, with a membership six-sevenths non-Catholic, did likewise after a speech by Garrit C. DeHeus, a Presbyterian, in which it was declared that utilitarian ethical standards were in conflict with the principles enunciated in the Rotary Code.

What the people thought about a Medical School that refused to allow the doctrine of infanticide to be taught was shown the following October, when the number of freshmen medical students was almost doubled, contrary to the predictions of the doctors who said that the school would go to pieces because of its "mediaeval" viewpoint. Needless to say the annual growth is most satisfactory.

The Lutheran Synod, held in Madison during the Summer of 1921, was so impressed with Marquette's vindication of the moral law that Lutheran students were encouraged to go to the Jesuit School in preference to the State University.

The Monday Club, a Milwaukee organization of Protestant women, after a spirited discussion of birth control as approved by Professor Ross, of Wisconsin and condemned by the local Jesuit University, made this statement: "People had better look into their lives. Perhaps they are all wrong."

Mr. Robert Knauf, editor of a Monroe (Wis.) daily, resigned as instructor in the Marquette College of Journalism a few years ago because, as he said, he knew much less about the moral principles that constantly come up in journalistic work than his students. He added that his course in the State University had not properly equipped him for the ethics of journalism.

Grover C. Loud, a Harvard graduate, was dismissed from the teaching force of the School of Journalism because, on his own admission as well as the testimony of the students, he failed to live up to that clause of his contract which bound him to keep academic freedom in accord with the Ten Commandments lest it degenerate into academic license.

Arthur W. Richter, of the Law School, and Dean Webster, of the College of Administration, had to sever connections with Marquette for the same reason, the former maintaining that legality and not morality was the only thing he ever considered in his actions. These

two men were products of the University of Chicago.

All who have read the indictment of higher education contained in Harold Bolce's article entitled "Blasting at the Rock of Ages," in the Cosmopolitan for May, 1909, or Professor James Leuba's "Belief in God and Immortality," a book that appeared in 1917, will readily admit the need of Jesuit universities to combat the false views of the vast army of secular institutions that have been weighed in the moral balance and found wanting.

Archdeacon Wright, of All Saints (Anglican) Cathedral, Milwaukee, remarked when he entered his son and his nephew at Marquette a few years ago: "I do not want them to go to the University of Wisconsin because, according to our experience, the students that attend Professor Otto's classes stop going to church." Irreligion and birth control as taught in the classes of O'Shea and Ross at the same school have had a similar demoralizing effect. A study of Leuba's volume and Bolce's article, mentioned above, together with a critical reading of current magazines and educational reviews and a careful study of text-books in common use, will show that our Order must not abandon the field of higher education. We must not cease to strive for educational leadership. It is our duty to direct the thought of the nation, to develop leaders and not trailers. We ourselves must not in practice follow the utilitarian standards which, in theory, we are wont to condemn.

As a novice, I was told that Jesuits were the right arm of the Church and that they had the militant spirit of their founder. Vivid pictures of Jesuits in the watch-towers that date back to the novitiate have become blurred in the past twenty-five years, and in not a few cases, replaced by men cowering in the cyclone cellar until the storm has spent its fury.

Prudence is often a euphonius name for cowardice. As regards modesty, there is a limit at which it ceases to be a virtue. Sometimes we are too fond of turning the other cheek when the spirit of Ignatius demands that we deliver a crushing blow to the implacable foes of religion and morality. When faint-heartedness dons the mantle of humility it is advisable to step down into a subordinate position where the moral law imposes no duty of leadership. Soldiers who shirk the battle may be kept usefully employed behind the firing line. If we

Jesuits assume our duties of leadership our universities will prosper educationally and financially. As far as money is concerned, it is a question of advertising methods and salesmanship.

Our universities can not expect to have any financial standing in the community or obtain a large credit with the banks unless property appraisals are made, the budget system followed and a business manager employed whose duty it is to carefully study all financial problems and make recommendations to the University Trustees before expenditures are authorized. Nor will the work assigned him lessen the authority of the Procurator, for the latter still has charge of temporalities in the religious community and is a member of the Board of University Trustees, which accepts or rejects the recommendations of the Business Manager.

All of our State universities have learned, from experience, the necessity of a Business Manager.

Have we sold ourselves as educators? Have we proved that we were not inferior to others intellectually? Have we capitalized our moral pre-eminence, which is our greatest asset and which will endear us to all right-minded men irrespective of creed? Have we been public men and leaders of thought?

Are we doing our full duty to the Catholic Church in developing leaders of thought and fearless exponents of truth and justice?

If our Jesuit Universities function as they should it isn't hard to show that America has an urgent need of them.

Our moral pre-eminence in the field of education should be recognized by ourselves as it is by others. A staunch Lutheran of Sturgeon Bay, Wis., sent his son to Marquette in 1921 and said that he was hostile to the Jesuits, but knew that his boy's faith and morals would not be jeopardized at Marquette as they would be at the State University. In 1916 Mrs. Grover, of Hamilton, Ohio, an Episcopalian, asked that her son Frederick be admitted to our Medical School, adding that most medical schools are steeped in materialism and inimical to the spiritual life.

"Why don't you go to the State University, like my two boys who graduated with you from the Oconto High School?" said L. C. Harvey, a Freemason, to Grant Urquhart, a Protestant student of the Marquette

College of Business Administration. "For two reasons," was the answer: "First, the course that I am taking in Milwaukee is better suited to my needs; secondly, because Marquette is without a rival in the State in moral leadership."

Our clearly established superiority in the department of philosophy also attracts many non-Catholic students. Our system is seen to be in accord with human reason, whereas philosophy taught in most of our higher institutions, as Fr. George Deglman learned when he attended the sessions of the Western Division of the American Philosophical Association held at Evanston, Ill., March 25th and 26th, 1921, is frankly materialistic and self-contradictory.

What do the expressions "jural relations" and "due process of law" mean in the text-books used in most of our American law schools if an unchangeable natural law is not the basis of the civil law? Why have so many unjust, iniquitous laws been passed by the various States of the Union? It is because Pragmatism as a philosophy of law is taught by such eminent jurists as Dean Roscoe Pond, of the Harvard Law School, and those satellites who regard his "ipse dixit" as their rule of legal faith. Those who are interested will find Walter B. Kennedy's article entitled "Pragmatism as a Philosophy of Life" in the Marquette Law Review for February, 1925, very instructive. Without our Jesuit law schools natural rights in regard to education, life and property are in danger. Incidentally, I may mention that the articles that have appeared on inherent, inalienable rights in the Marquette Law Review were of great service to those who wrote the decision of the United States Supreme Court in the Nebraska language case and in regard to the more recent Oregon Law.

For the same reason Jesuit medical schools are necessary for the welfare of family and State. If natural rights are not vindicated, life, liberty and the pursuit of happiness become impossible. If, as the Massachusetts Supreme Court decided some years ago, "moral fibre" is as necessary for a physician as "medical knowledge," what will become of our nation if we cease to combat the materialism taught in the majority of our medical institutions which makes the development of

"moral fibre" impossible by declaring that character, morality, right and duty are meaningless terms, inasmuch as man's free will is fiction?

The principles that we teach have rightly been called "necessary for the perpetuity of the nation." Our teaching in law, medical, dental and other professional schools is necessary for the welfare of the individual, family, Church and State. This is evident to my present auditors from what we teach on God, the soul, immortality, freedom of the will, man's dependent nature, life, property, authority, natural law, science and religion, natural and revealed.

But perhaps our universities ought to become colleges again as they were up to twenty years ago, when we went into the university field at the urgent request of many prominent men, Catholic and non-Catholic, who believed that the Jesuits could raise the standards of the professions.

Perhaps, as is stated in an article entitled "The State and Religious Teaching," by Henry N. Sherwood, in Scribner's for August, 1925, "The tax-supported educational institution, with its complimentary private or denominational school of religion, can offer to students the opportunities for religious education on a par with the traditional church college."

It may be remarked in passing that, although the public in general recognizes our university status, many Catholic chaplains still persist in calling our schools "colleges" regardless of the fact that last year over 11,000 students were enrolled in the law, medical and other professional schools of five of our Jesuit universities and not in the college of arts.

Yet the Catholic chaplain at the University of Illinois has the temerity to state that if Catholic foundations are established at State universities (as a substiute for Catholic universities) there will be "no conflict with Catholic colleges . . . the straight liberal arts course . . . constitutes the backbone of the curriculum in the majority of our Catholic colleges. Thus, the competition or conflict with the Catholic colleges when studied in the light of facts is found to be one of imagination, of theory—not grounded on reality."

(Reply to Ryan, p. 4.)

As Mr. Claude Heithaus, S. J., shows in an excellent paper on the Catholic Foundation at Illinois University, the fields of the Jesuit University and State Institution are for the most part identical. The Catholic Foundation at the State schools, we are told, will make Catholic universities unnecessary; it will relieve the Church of the heavy financial burden and greater attention can be paid to religion; in the end the Church will have gained, not lost.

The contrary is true. If the Church neglects education in the Catholic schools it will have no opportunity to preach religion. As Archbishop Hughes once said, "If you fail to build Catholic schools, the rising generation will have no need of Catholic churches." The Church does not consider the financial burden an excuse for neglecting parochial grade schools, high schools or colleges. Why, then, should Catholic universities be judged differently? Can the religious atmosphere so necessary for education be created by the Catholic Foundation? Unquestionably not.

Will a Catholic Foundation at Illinois control the courses in law, medicine, journalism and other professional departments at the State University as they are shaped and directed in Catholic universities? By no means. Seven hundred poisonous fountains continue to pour forth the waters that students drink to their destruction at Illinois University, despite the presence of a Catholic Chaplain and a Foundation. The Foundation will be forced to spend most of its time refuting the errors taught in the university itself. In fact, there will be such an accumulation of errors and sophistic arguments that the Catholic lecturers will be swamped. Their efforts will be akin to those of a boy trying to bail the water in a sinking rowboat with a thimble.

Moral leadership can not be developed in schools where the moral law is denied, despite the zealous efforts of the chaplain and his assistants. How foolish, then, to say that the Catholic Church of Illinois must look to the State University for its leaders! We don't look for good fruit from a bad tree. The late Cardinal Farley looked upon the sending of Catholics to such schools as "an act of treason."

A Catholic chaplain in one of our State universities lost his influence upon the Knights of Columbus because he made the absurd statement that the Church

does not expect Catholic schools to give courses in law, dentistry, engineering, medicine and other professional branches when these subjects are taught in a State school. In the Meditation on the Two Standards St. Ignatius tells us that those in high places sometimes do the devil's work.

A Ph. D. degree and the weapon of flattery deftly used by a university president have been known to transform sacerdotal chaplains into salesmen, who sell schools that give scant courtesy to religion and morality to the unsuspecting Catholic public. What an ignoble role is played by a priest who becomes a propaganda agent for institutions in which the students, as the late William Jennings Bryan said, are taught to ignore "The Rock of Ages" while they are "studying the age of the rocks"! What a despicable thing it is for a chaplain to attract and allure Catholics to State universities, when Catholic schools are giving equally well the courses that are followed, and when those State schools are morally bankrupt and spiritually dead!

How much more becoming is the attitude of the Catholic chaplain at the University of Michigan, who, in accordance with Canon 1374 of the Code, does not regard education received in the State Schools as ideal but rather as something that "may be tolerated" where there is a real necessity and where everything is done to minimize "the danger of perversion to the pupils"! This chaplain does his best to protect the faith and morals of the Catholics at Michigan, although most of them are there without necessity and against the wishes of Mother Church. He does not, however, use advertising lures to draw them into the danger zone, but rather raises the danger signal and uses his priestly influence in favor of Catholic universities which, according to Canon 1379, ought "to be founded wherever (and this means everywhere in America) the public universities are not imbued with Catholic teaching and feeling."

The words of Pope Piux X in the Encyclical that appeared in 1905 on "The Teaching of Christian Doctrine," are being quoted as an approval of Catholic foundations at State universities. Here are the words of the Pontiff:

"In large cities, and especially in those where there

are universities, colleges and academies, let religious classes be established for the purpose of teaching the truths of our religion and the precepts of Christian morality to the youths who attend the public schools where no mention whatsoever is made of religion."

These words simply express the solicitude of the Holy Father to save even rebellious children of the Church as well as those whom parents, for worldly reasons, have forced to attend such schools. Pope Pius X, knowing full well the dangers of secular education, simply wished to save what he could from the wreckage of immortal souls caused by such institutions of learning. We can not admit an interpretation of the Encyclical which brings it into conflict with the canons on Catholic higher education that appeared in the 1918 Code of Canon Law. A Catholic Foundation can not make a State University Catholic. It is wrong, therefore, to speak of such education as "Catholic education adapted to the needs of the times."

Such a foundation is an attack on Catholic universities and will only serve to make Catholic parents think that their children are safe in State schools. The Church condemns such schools as subversive of faith and morals, and desires, as Canon 1379 plainly states, "that a Catholic university be founded where the public universities are not imbued with Catholic teaching and feeling." In section 3 of the same canon the Church appeals to her children to support Catholic institutions of learning: "The Faithful must not neglect to lend their aid, according to their ability, for the establishment and support of Catholic schools."

That our Jesuit universities need not lag behind State schools is evident from the position of leadership that St. Louis University has held since 1910, its average percentage of failures in examinations before State medical boards being the lowest in the United States during the period from 1910 to 1923. Marquette's position among the leaders in dentistry is recognized. Its law school is clearly superior to that of the State university, and its engineering course is more advanced and more practical. In fact, all our universities are Class A institutions. We do not suffer when compared with State universities intellectually; and morally and religiously we have an undoubted superiority. Nor will

the Catholic Foundation at a State school change matters; it will scarcely create a ripple on the ocean of State university scepticism, agnosticism and atheism. Its influence upon the law, medical and other professional schools is and will remain a negligible quantity, whereas the influence of the Jesuits upon the professional schools of Jesuit universities is a dominant one, affecting the welfare of the individual and family, the Church and State, as we have proved with intrinsic and extrinsic arguments. It does seem, in consequence, that there is a need of Jesuit universities.—REV. HERBERT C. NOONAN, S. J., *St. Ignatius' High School, Chicago.*

A WEEK IN A NIPA HUT

A very urgent warning was given the writer, when departing for the Philippines, not to imagine that the work done by the missionaries there was the first and only work of the kind ever attempted—or, at least, as well accomplished—in the Society's annals. And so, at the outset, be it said that nothing wonderful or unusual is here related. No unique experiences or unusual successes were had; nothing, save a novel week and a first experience for a tyro at the game. And so much prefaced, let us begin.

A delay in the return of one of our best missionaries gave Father Rector the opportunity of sending a school man to try a hand at Summer retreat for High School students in the home-barrio. Summer here means March to June, and the High Schools are invariably "Public," and decidedly dangerous to the purity of the faith and morals of the students. No need is there, I think, to stress this; for the greatest danger in the Philippines is the introduction of American ideas of education, which somehow or other—despite the avowed non-sectarian syllabus—sooner or later deteriorate into a subconscious scoffing at revealed religion, and a passing shrug for out-of-date Catholicism. The Filipino is, and can genuinely be, *only* a Catholic. But the university product outdoes its American instructor in unwholesomeness of principle and conduct.

Be that as it may, this retreat work bids fair to undo much of the evil contracted in the free schools. The

demand is growing yearly for American priests to conduct these short retreats in the barrios and towns adjacent to the Provincial High School. Sometimes it is the Padre, more often (let is be whispered) a zealous boy or young man that sets the movement going. While it would be unfair and untruthful to say a word in derogation of the Spanish and native priests, still the American Father is the one, and only one, to conduct the work. A moment's thought supplies the reason.

And so, on a fair but hot April morning, we are off to Masantôl, Pampanga. Train is out of the question, and the calesa would spend a week getting there, so by auto we nose into the wild stretches of rice flats and a hundred rivers to discover this barrio at the rim of the world. Somewhere about mid-afternoon we came to a cluster of huts, and asked consulting the letter for the young man, Quirino Canalao. The machine could not have gone a rod farther. Our young man was waiting at the village emporium, and, bag and baggage, we dropped into Filipino town-life for a week.

Saturday night we saw the "paroco," and were given "carte blanche". I was to live in a hut about three hundred yards from the Church, an imposing edifice, clean and well kept. So the tocsin was sounded and the town-crier announced that the retreat would begin after the Mass on Sunday. "Parents be diligent and youths be instant at the grand opportunity!"

At Mass I was given the opportunity of seeing the Filipino away from the influences of city life, especially such as Manila's—oriental and cosmopolitan. A crowded church and communions till my arm was tired—and that, they told me, was the ordinary Sunday. The Pampangans are more militantly Catholic than any of the other Luzonian provinces, and in this ninety-nine and nine-tenths Catholic barrio of Masantôl it is their favorite outdoor sport to bait Protestants—more power to the Pampangans! I was going to say that Protestants give the place a wide detour, but this obscure phrase entails geographical absurdities that are unsolvable—after Masantôl, the void! But this is true; they rode one Cumberland Presbyterian out of town on a rail, and they nearly tarred and feathered a Baptist —none of the other fifty-seven varieties dared to come.

The Filipino at home is quiet and well-mannered.

The old-fashioned way of reverence for the elders is still, thank God! in vogue. The father is always given the first and best place, and none of the young folk, married though they be, dare sit before the seniors are comfortable. For the most part the men and boys gather together in meetings like retreat-talks, and the women squat on the fringe of the group and in the outer room. Children are more or less free to sit where they wish, for children are beloved of the Filipino father and mother. It is a beautiful custom to see the boys kiss the hand of their elders, and so associated is this custom with the honor due to parents that it is confession-matter for them not to kiss the hand of father or mother when temper held sway. I would not belittle this matter in their eyes for the world.

The home is under the complete charge of the mother or grandmother. In fact, I am almost inclined to believe that the Filipino family is "Matriarchal," though the father's nod is law to all. The work of the home falls to the women and girls, who take it as a matter of course. There is a nice chivalry evidenced when the chores are done by the men—water-carrying, wood-chopping and hauling, and last-moment errands to the store.

The living is frankly in common, a bit too frank for occidental eyes. But in spite of many scathing innuendoes about looseness of life, I, from my short observation, give the lie direct to any wholesale condemnation. There never was better serenity and order in the family life of any of the people I have seen, and say what they will, the glory of the Filipino is precisely the family union and love, evidenced everywhere, a heritage surely of Catholic ideals well taught and well learned!

So much for the stage setting. Now a few words about the "padre Americano," who fell into the novel experience of a week in a Nipa hut. I was given a four-square room with a four-square bed—as flat and as hard as the plateau of Gibraltar. Nets were provided, for the mosquitoes miles around knew that a white, fat priest had arrived—they gave up the Filipino diet centuries ago. When I awoke I thought it was the fifth day of the creation. A million cocks were heralding the day, a thousand dogs barked cacophonously, and fearful to hear, the old family hog grunted

intermittently three feet under my head. When I landed with a thud on the bamboo-lathed floor, five cocks gave the danger signal to the roost. After the first day I became accustomed to this Malay revel and paid it no more attention.

A word on Filipino chow may be interesting. Most of these barrios border on streams and rivers, narrow and deep. Fish, consequently, is their staple. But a variety of kind, and of style of serving, would satisfy even Jim Halliwell, whose description of Friday is a Woodstock classic. They make a bread of rice, tasty enough, but so unusual, that the occidental innards do not easily accustom themselves to it. The only meat served was a sort of beef, cooked fritter-style, with duck-egg batter. I strongly suspect it was carabao. Butter was imported, as was the milk. They had coffee of a sort, but it reminded one of the taste in the mouth after a battle-royal in a straw barn. I nearly forgot chicken; but we get chicken morning, noon and night in he Philippines, and we usually hold a discreet silence about the subject for fear we may cackle.

Filipino hospitality was supremely in evidence. I faced a table loaded down with the best of dishes—the neighbors contributing dainties, puddings and salads in profusion. It was a pity they went to such trouble, for the hot weather and the heavy work demand lean table accomplishments. As is the vogue in the Orient, the folks dropped in to see you eat, and the windows were draped with visitors. I fancied them saying in Pampanga: "Look at the Americano! He actually eats!" There is nothing impolite about the custom, it's just the East. In China, so they say, a passing spectator will put his finer into your soup to see if it is hot. Here they are heathens, to say the least.

The retreat soon materialized into a two-fold phase, fervorinos on mission topics in the church, and informal questioning at the hut. The first can be described in a stroke. After the boys became used to American English (their professors and teachers are nearly all of them Filipinos, and burst into dialect when they strike a snag in English), they followed and understood very well the great retreat topics intermingled with mission instruction. It is of the second I wish to speak more in detail.

I spoke six times a day, but for fear that one should

imagine a Segneri "redivivus," let me haste to explain that three were in the form of quiz. The boys had the choice of places during the day, and grouped themselves about me. I sat like Gamaliel among the doctors, with interpreters on my right hand and on my left. Just behind the boys the elder men sat or stood; in the room behind, separated by a curtain, the women and girls. First, the meeting was begun by a prayer for light, and then the questions began. They had saved them up for months, questions raised in the schoolroom, raised by the Protestants in San Fernando—a large city, and sort of capital of Pampanga—raised by articles they read and by men they met; questions on Dogma and Moral, questions on Ritual, on Church Law, on History as throwing obloquy on Mother Church. Fortunately for me, they kept within the compass of my information. These questions were proposed for the most part by the elders, and translated into English, and the answers were relayed back to the questioner. As a natural result, the sessions usually went two hours. Apropos of the time, one evening the clock read ten-thirty and we were still going strong, when one gentleman innocently asked: "Father, what obligation is there for a Catholic to care for his health and strength? Is it easy to violate the Fifth Commandment this way?" I saw that more was coming, so I gave a short answer. "Well, Father, it's nearly eleven, and I am afraid these boys are seriously harming their health. There's all day tomorrow left." We adjourned "sine die."

Some of the men tried to bait me. They belonged to some secret society and directed their questions against the Friars, the clergy, high stipends, and the usual cotton of whipped curs. I kept my temper—an easy matter—for I had to wait ever so often until my interpreter translated what I said. I had the satisfaction not merely of silencing them, but of getting a round of applause from the house. One fellow, a party of the second part, had the sportsmanship to own he was licked, but he handed me the dubious compliment of being able to win in court any legal case I chose, without a lawyer.

But for the most part the difficulties were sincere, and the desire of all was "instruction." I had twenty-five boys, ranging in years from fourteen to twenty,

who had not made first confession. I had almost physically to muzzle them, for fear of questions that betrayed their sins. I told them to ask in the confessional, there was no use of proclaiming their prevarications from the roof. What did they do? They broke up into groups and consulted some of the elders on the name and kind of sins, jotted them down on paper, and when confession came they read them off. This I permitted, for English is not their native tongue, and it is hard to go to confession in another than the mother tongue. But remark the admirable simplicity of them!

During the retreat there arrived fifty of the Paulists' "Mass Book" from the Apostolic Delegate. We all went over to the Church and for an hour I drilled them on the postures and etiquette of the Mass. Then each boy who made the retreat received one. Nothing would do but that I repeat for the elders the day's instruction. Most of the Filipinos squat on the floor, and stay that way during the Mass. My drill was an innovation.

I gave them a Holy Hour, and though the people were interested, I am inclined to think it was not a success. One incident comes back. There was an old man, one hundred and four years old, who came to all the day exercises. He was a daily communicant, and is by more reason than years the patriarch of Masantôl. He was particularly taken with the story of the Angelic Bread, that made Elias strong. Every time he met me he gave a little fervorino in Pampanga—the only word I understood was "Horeb." He gave a far better sermon than I, for the folks were attentive and reverent, while he spoke from ripe experience of the bread that gave the strength to walk forty days and forty nights to God's mountain. And so the haphazard word took root and multiplied a hundred-fold.

This centenarian used to interpolate a remark when my talks were translated. Once the question was put, "Why can not women be priests?" I spoke in circumlocutory phrases of the unprotected sex and the unthinkable dangers of preaching in barbarous countries. The old man listened and then said something that raised the roof. "He was a hundred years old," he said, "but he never could step inside a church to hear a woman with child preaching the Ten Commandments." Now I could not chide the venerable seer for his devastating frankness; besides, these topics are common-

place in the Filipino home, and after all, he was old enough to know his mind in the question of women preachers.

And so sped the time until the last day. Mass, with twenty-five first communicants and fifty-five retreatants all receiving, was an impressive ceremony. The Church was filled, and the baptismal vows were repeated by all standing with right hand raised. I gave them the formula in English, and it was translated into Pampanga and read by the village "presidente". Then the blessing of holy articles and the Apostolic blessing came in turn. The retreat was over, but not my novel experience.

Another patriarch (he was only ninety-eight) died during the last day of the retreat. Nothing would satisfy the committee of townsfolk who waited on me, but that I officiate at the obsequies. After Mass and breakfast, the parish priest, another priest back to his home town for the fiesta, and myself, came to the Church and vested in black. I was celebrant and started the choir: "Ego sum . . . ." As we filed out of the Church we were halted just outside the door and the coffin was tilted against a box and opened. The camera-man grouped clergy and weeping relatives about the dead man for a last picture. I am saving that picture, but truth to say, it isn't a "memento mori." Then the band played while we walked a kilometer to the Camp Santo. If you want an idea of the tropic sun, walk a cow-path in the Philippines for a mile with a black cope and no biretta.

After the return from the grave I made ready to depart. All the retreatants were gathered for another picture, and then the adieux. Speeches of appreciation, of invitation to return, and the like, were given in formal style, with much clapping of hands and nods of assent. A large crowd gathered about the machine (the only one in a radius of ten miles) and cheered as we moved cautiously toward the main road. So ended my week in a Nipa hut.

A word to the brethren at home. Opinions of the Philippines are as opposite and contradictory as most human opinions are likely to be. It's largely a question of the point of view. At present I have steered clear of a bilious pessimism, born of the American Army opinion and backed by the fossilated American

Protestant professors' dictum concerning the dispositional ineptitude of the Malay, and also of a balloon-tired optimism that sees no wrong. But surely if there are many Masantôls—and there are many—it takes a queer pair of spectacles to see a blasted yellow waste, where there are rich fields "white unto the harvest!" A little sympathy and fairplay are sufficient to help discern that affairs Catholic in the Philippines are not God-forsaken. And the Americano Padre is for these simple folk a Daniel, come to judgment against the deteriorating influences round about. I mean American public schools, American army backing of the otherwise futile Filipino masonry, and American Protestant calumny. The people are crying for instruction and absorb everything we give with a docile heart which loves the crucified Lord best of all. "Feed My lambs!" should be the inspiring battle-cry, and "Pray ye the Lord of the harvest, that He send His workers into the harvest!"

Postscript—The retreat was a success, for a few weeks later a Masantôl brought a dozen chickens and a turkey as a token of appreciation to the Padre.

JOS. A. MULRY, S. J.

THE JESUITS IN CANADA

On the occasion of the Tercentenary of the arrival of the Jesuits in Canada, the Voyaguer Catholique of Montreal printed the following cronological table covering the more important events in the history of the Society in the Dominion. The chronicle is prefaced by the brief comment: "Pioneers of the Faith, explorers, geographers, civilizers, educators, the Jesuits of Canada went about doing good."

1611—The first arrival of the Jesuits. Fathers Baird and Massè land at Port Royal. Not long after they are joined by Father Quentin and by Brother du Thet. They establish the Mission of St. Sauveur on the shores of the Bay of Funday, which is looted and destroyed two years later by the English Pirate, Samuel Argall. Brother du Thet is killed. Father Masse is cast adrift in an open boat with other French colonists. Fathers Baird and Quentin are sent as prisoners

first to Jamestown and then to England.

1625—The Return of the Jesuits. Father Massè de Brébeuf, Chas. Lalemant land at Quebec. The capture of the town by Kerth (a French mercenary in the pay of England), forced the fathers to abandon their labors and to leave the country.

1632—The restoration of French power in Canada brings back the Jesuits to their missions. Among the fathers assigned to the work we read the names of Le Jeune, de Brébeuf, Chas. and Jerome Lalemant, Jogues, Massè, Garnier, Le Moyne.

1635—Foundation of the college at Quebec. This school became a potent factor in the work of colonization. The guarantee of efficient instruction for their children was an inducement to many French imigrants who otherwise might hesitate to leave the mother country.

1640-1734—The era of discovery. In the Jesuit the Missionary was identified with the explorer. "The history of their labors," says Bancroft, "can never be dissevered from that of the pioneer settlements in French America. Not a cape was doubled, not a river charted but where a Jesuit had led the way." In 1640 Fathers Chaumonot and Brébeuf ,reached Lake Erie. In the same year Father Druillettes paddled to the headwaters of the Kénébec and of the Chaudière. In 1647 Father de Guen is at Lake St. John, while Father Allouez passing the rapids of Sault Ste. Marie, embarks on the waters of Lake Superior. In 1673 Marquette and Jolliet discover and explore the Mississippi, and in the next century, when the way into the West is opened by La Vérendrye, his companions are the Jesuits Mesaiger, Aulneau and others.

1642-1649—The Era of Martyrdom. In 1642 occurred the martyrdom of Brother René Goupil, that of our Catechist Jean de la Lande and of Father Jogues in 1646, of Father Daniel in 1648 and of Fathers de Brébeuf, Gabriel Lalemant, Garnier and Chabanel in 1649. Other victims of apostolic zeal were Father Buteux, slain by the Iriquois in the Valley of St. Maurice in 1642, Father de Nouë, who was frozen to death in the Richelieu in 1645, and Father Bressani, who, in the same year was put to horrible tortues but who survived.

1642-1692—The Jesuits in Montreal. On May 16,

1642, Father Vimont said the first mass ever celebrated in Montreal. For fifteen years the Jesuits had exclusive charge of the Spiritual welfare of the settlement, a care which they turned over to the Sulpicians in 1657 in order to devote themselves more completely to the conversion of the Indians. In 1692 they were once more established in the town, their church and its environs occupying the site of the present City Hall and Court House and the square known as "Place d'Annes." This extremely valuable property was absorbed by the government in the confiscations subsequent to the suppressions in 1773.

1724—On the twenty-third of August Father Rasle fell under a murderous fusilade directed at his convents during an unwarranted attack upon his Mission by a force of New England Puritans. His blood was the seal upon thirty-five years of exceptionally successful apostolate.

1775—After the brutal expulsion of the Acadians by the English, Father Germain, who had been laboring upwards of ten years in the Settlement, remained faithful to the unhappy people in their wanderings through the forest, and we are told, encouraged them in their attachment to France.

1773—The Suppression of the Society. The London courts made capital of the suppression by declaring the Society to be extinct and confiscating its goods. Forbidden to receive Novices in 1763, the Fathers gradually died off, the last of them, Father Casot, survived till 1800.

1842—The Re-establishment of the Jesuits in Canada. In 1814 the Society of Jesus was restored to its old status through the good offices of Pius VII. In 1842, two centuries after the first Mass had been celebrated in Montreal, his Lordship, Bishop Bourget, invited the Fathers to return to the city and established them at the nearby village of Laprairie, in an old Jesuit Mission house, built in 1647 by Poncet and Duperron. At this time a Novitiate was opened at Laprairie, which was removed later to Montreal and finally to Sault au Récollet.

1843—New Expansion of Home Missions. In 1843 Father Chazelle opened a Mission at Sandwich. In the next year Father Choné founded a second at Wikwemikong. The succeeding years saw an ever widen-

ing circle of mission houses spreading into the Northwest. "Within three-fourths of a century," wrote Bourassa in 1919, "the Jesuits founded in the province of Ontario thirty-eight establishments, nineteen of which they maintain to this day. Of two hunderd mission posts which they once manned, they retain one hundred which are still too poor to sustain a pastor.

1846-1847—To escape English misrule and the horrors of the famine in Ireland, the peasantry of that country fled by thousands to America. It is estimated that 100,000 of these unhappy people came to Canada. On the unsanitary and crowded ships, Typhus broke out and exacted a terrible toll in lives. Five thousand souls perished at sea, eight thousand others at Grosse Isle or in the hospitals of Quebec and Montreal. All classes of the Canadian people participated in the work of relief. Priests and laymen, religious of both sexes rivaled one another in zeal. The Jesuits of Canada offered themselves for this labor without a thought of the danger. They called to their assistance the Jesuits of New York and neglected no means of relieving the terrible distress of these days.

1848-1851—The Foundation of St. Mary's College. This school had humble beginnings in St. Alexander St. in 1848, but was removed into a larger establishment in 1851. The cornerstone of the collegiate Church of the Gesu was laid in 1864. In 1868 upwards of one hundred papal zouaves made a triduum in the chapel preparatory to their departure for the defense of Rome.

1884—The Parish of the Immaculate Conception, Montreal. Founded by Father Cazeau, this parish has been divided seven times within thirty years and still contains a population of over twenty thousand souls.

1885—The College of St. Boniface. This college was founded in 1818 and entrusted to the management of the Society in 1885. It was for a long time the focus of intellectual life for the French Canadians of Western Canada.

1888—The Jesuit property, confiscated by the government in 1773, and amounting in value to several millions of dollars had been the subject of litigation for a number of years. The claim was adjusted in 1888 by a grant of $400,000 to be divided as follows:

the Society of Jesus was to receive $160,000, Laval University (an institution conducted by the diocesan authorities of Quebec), was allotted $40,000, the various dioceses which had been concerned in the transaction were given $10,000 or $20,000 respectively, and marvelous to relate, the Protestant schools of Quebec were presented with $60,000.

1907-1924—Present Status of the Jesuits in Canada. Since 1907 the Canadian Province of the Society of Jesus had been incorporated into the English Assistancy. They have upwards of thirty houses, including two novitiates, one scholasticate and six colleges; St. Mary's and Loyola in Montreal; and smaller but very promising establishments in the towns of St. Boniface, Edmonton, Sudbury and Regina. They are continuing their mission among the Indians, especially to the North and Northwest of Lake Huron.

A new ministry, fruitful of extraordinary and lasting good was recently added by the fathers to their many heavy labors, namely the work of Laymen's retreats. Houses of retreats have been opened in the suburbs of Montreal and Quebec, which will probably be duplicated in the near future in other parts of Canada. Other important enterprises which are under the direction of the Jesuits are the League of the Sacred Heart, The Young Men's Catholic Association, the Society of Catholic Social Travelers, the Sailor's Club of Montreal, the People's School of Social Science and l'Action paroissiale, an organization for the diffusion of tracts on topics of the day.

1924—In this year the Canadian Province was divided into two distinct and autonomous organizations; the French speaking province of Lower Canada and the English speaking Vice-province of Upper Canada. At the same time the province of Lower Canada was asked to take charge of a mission in China. Some of its members are already in the field.

1925—Beatification of the North American Martyrs and the celebration of the tercentenary of the Jesuits in New France.

ROGER DES BOIS.

BOOKS OF INTEREST TO OURS

The Jesuits in New Orleans and the Mississippi Valley. By Rev. Albert H. Biever, S. J. New Orleans, La.

In view of the fact that the year 1924 recalls the 250th anniversary of the discovery of the Mississippi by Father James Marquette, the bicentenary of the founding of the first mission of the Jesuits in Louisianna, the 160th anniversary of their expulsion from Colonial France, and the centenary of their return to the Mississippi Valley, besides several other very interesting and historical anniversaries, Father Biever has published—to quote the words of the preface—"this humble and unpretentious sketch of the lives of these heroic missionaries, who suffered and died to spread the kingdom of Christ on the banks of the world's greatest river, named by Marquette 'The Immaculate Conception.' "

To the reader, and especially to the Jesuit reader, "this humble and unpretentious sketch" is more than a merely attractive story, containing as it does, the very kernel of the inspiring history of those who explored that immense territory from the Lakes to the Gulf, planting everywhere the cross of Christ and establishing the faith in the hearts of the cultured and barbarous Indians, who would never have heard of God, had it not been for the intrepid labors and hardships of our missionaries.

From the viewpoint of American History, cities such as New Orleans, Biloxi, Mobile and St. Louis, possessing a wealth of historical lore in their very names, are brought into a new light; we find that the missions established at these points by Fathers of the Society really had much to do with them becoming what they are today.

An added value to the book is the constant and detailed reference to the many works consulted in its preparation. These give ample material for the more ambitious student of the history of the Society in America, and to the general reader an unusual interest and pleasure, knowing that he is pursuing well authen-

ticated facts of a story of suffering and toil, which at times, seems almost unbelievable.

A facile and gripping style characterizes the book throughout, and we may confidently hope that Father Biever will find time at some future date to give us the complete story of that portion of American history, which is of the greatest interest to all Jesuits.

The Last Lap. By Fr. Fergal McGrath, S. J. New York City. Benziger Bros. $1.50.

The "Last Lap" takes Alec Russell, the four-letter man of St. Roman's, a school near Dublin, from the game his selfishness lost through a series of trying experiences that develops his character and makes him master of himself. He never ceases to be the lively, likeable lad. The fight at the little fair, the riots among the boys, the strike, helping one of the less popular prefects, are all incidents that keep our interest and develop the story. The close-up of Irish life in the school, in the country, the raids of the Black and Tan, the death of his friend, build up a power to down "number one" so that at the end Alec can sacrifice his coveted place on a prize team to help a druggist who has sprained his ankle. The style of the writing as well as the matter-development of character through difficulties, make the book more suitable for third and fourth year high than for the lower classes. Once you start reading, the exuberance of boy-life grips you and you put other things aside until the book is finished.

On the Sands of Coney. By Father Neil Boyton, S. J. Benziger Bros. New York City. $1.25 net.

On the Sands of Coney is an interesting juvenile story certain to please and hold the attention of boys up to sixteen years of age with its continuous action. Boresome descriptions void of action, so much shunned by young readers, the author has properly avoided and in their stead has succeeded in making every chapter a most interesting description with every line replete with action. The story concerns itself chiefly with the vacation days of a group of boys and their doings, while at work or play in our famous American amusement park. G. T. Dailey is an energetic New York boy and from his many kind deeds that happen in the performance of his regular duties of office boy, the author suggests many morals and lessons aptly drawn

and absolutely free from that sermon tone so frequent in present-day juvenile fiction of this kind. These lessons so appropriately drawn cannot help but be admired and imitated by the young readers.

Another great asset of the book that makes it delightful and interesting to young and old alike, is that the author conducts his readers through every attraction of the island and describes with a vividness that makes them feel the thrill not only of the public who view these amusements from the oustide, but of those also who make the amusements for the public. He raises the curtain and we have before us the inside workings and mechanism of our nation-wide amusement park. For those who have yet to pursue this book, is held out the promise of many laughs and thrills and occasional anxiety and sympathy as they follow our friends during their vacation days.

OBITUARY

Mr. Louis Henry McManamy, S. J.

On the second of February, the day on which so many of our young Fathers throughout the country pronounced their final vows in the Society, Almighty God saw fit to consummate, as it were, the simple vows of one of the Province's gentlest and best beloved Scholastics, Mr. Louis McManamy. The news of his death was a decided shock to his many friends and brothers in religion who knew nothing of his brief illness; and the assuagement of their grief came only with the realization that it meant a surcease of suffering and a call of the Master such as summoned Stanislaus, Aloysius and Berchmans, his examplars as well in death as in life.

Louis Henry McManamy was born in Brooklyn, New York, June 20th, 1898, the eldest son of Francis J. and Margaret Marie (Sloane) McManamy. He received his elementary education at St. Ambrose Academy, Brooklyn, and his High School training at Brooklyn College. From his earliest years in his habits and all his daily actions, he gave evidence of his vocation. During these years, it could not be remembered by his family that he ever caused his parents a moment's displeasure. Not only was he a model of Catholic piety to his five younger brothers, setting for them a memorable example, but he was ever watchful of his own perfection. From the time that he was able to assist at Mass, he attended the Holy Sacrifice daily. Nor was this singular record of devotion broken during the time when most boys seek greater freedom—during the summer vacation. Though it meant a trip of four miles each way to church, during these months Louis McManamy made the trip by bicycle daily, very often fasting that he might receive Communion. It was not surprising, then, that he manifested his desire to enter the Society. On July 30th, 1916, he began his novice-ship at St. Andrew-on-Hudson.

Four years were spent in the seemingly ordinary way. To his brothers in religion he appeared the young man that he was, of child-like simplicity. In the words of his novice-master, the much-beloved Fr. Pettit of happy memory, he was "a boy of natural refinement." During his two years in the Junioriate, he displayed many traits of the scholar. "He had", says his teacher of rhetoric "a splendid intellect of the imaginative type; and though he was nervous, his nervousness seemed to come from the fact that he was ever on the alert to be kind to others." To others who knew him well, he manifested a very retentive memory. He could give off verbatim several idylls of his favorite Greek author, Theocritus. Strange to say, his favorite English author was Swinburne, but the preference for these two poets can be traced to his love of music.

Mr. McManamy brought to the Society a very fine musical education at which he had spent seven years.

After his Philosophy at which he accredited himself well, Mr. McManamy was sent to St. Peter's High School, Jersey City, for his regency. Here he was given opportunity to exert his gentle and spiritual influence on the young men of his class, endearing himself as a teacher and friend. Here, too, he grew in the hearts of his brothers of the faculty. His one year at St. Peter's was characterized by a whole-souled generosity and a perfect religious charity. He was ever active. Besides his regular class work, moderating a Sodality, assisting with the altar boys, he found time to review books for *America*. Whether here during his free time or at his summer-school, he wrote a novel, as yet unpublished.

In the summer of 1924 he was changed to Loyola School, New York City. Here as always there was no mitigation of his energy, and he slipped unnoticed into ill health.

Mr. McManamy must have been unwell for several weeks before the attack which caused his death. But in addition to his regular class work, he was preparing two plays for production in February, making out the mid-year examinations in English for the entire school, and even spending an hour or two a day in special coaching of the backward boys of his class; so he did not have time to be sick. Even after the first severe attack had doubled him with pain just after lunch on Friday, January 30th, he said nothing of it but presided at an examination from one o'clock to half past two, and later conducted a long rehearsal. A second seizure, more violent and lasting than the first, forced him to bed shortly before dinner, and suffering was so intense that it was necessary to call in the doctor twice that night. The next morning he seemed somewhat better, but most of the day he was very sick and it was evident that the source of his illness had not been reached. Saturday night was another period of almost continuous suffering which no remedy seemed to relieve, and the other Scholastics took turns watching at the bedside of their beloved brother.

Sunday morning Mr. McManamy was taken to St. Francis' Hospital for examination. It was soon agreed that he had an acute intestinal obstruction, probably caused by either an ulcer or adhesions, and an immediate operation was decided upon as the only possible cure. But the patient's heart was found to be dangerously weak and the operation was deferred to the next day in the hope that he might be sufficiently strengthened by rest and sleep. Everything possible was done to make him comfortable and he had a quiet night, with little evidence of pain. But forty-eight hours of racking agony had been too much for a heart already none too strong and on Monday morning the surgeons shook their heads and refused to touch him, fearing that the first shock of an operation would be a death blow. Yet they declared there was no other hope for him; it was a matter of a few hours, or at most a few days.

The young Scholastic's mother and father had been notified when he was taken to the hospital, and they had spent the night there.

They received the news of his approaching death with pitiable grief but also with edifying Christian resignation. The blow was as sudden to them as it was severe, for they had first learned of his illness less than twenty four hours before. His brothers were now summoned, as well as his uncle, Father Louis Sloane of Sea Cliff, L. I. and all were near until the end, together with Father Minister of 84th St. and several of the Scholastics. It was the Feast of the Purification and a holiday at Loyola School, but all the boys of Mr. McManamy's class, notified by their class president of his illness, went to Mass and received Holy Communion for their stricken teacher, and most of them gathered at the School in the afternoon to learn his condition.

Mr. McManamy sank gradually but steadily, and only at intervals was he able to recognize those around him. Reverend Father Provincial came about noon, and it was he who told him that he had not long to live. He received the sentence calmly, and with a courage that was characteristic of all his life in the Society. He tried to comfort his mother and the rest of his sorrowing family, but soon slipped off again into unconsciousness. During the early hours of the afternoon he grew weaker and weaker. Father Minister said the prayers for the dying, and several times it seemed that the end had come. Finally, about a quarter past three, without any visible signs of agony and so quietly that the watchers could hardly detect the change, the slow labored breathing stopped and the gentle, innocent soul flew back to its Maker.

When the boys returned to school Tuesday morning they found the lifeless remains of the teacher they had last seen, apparently in normal health, on Friday afternoon. It was impossible to think of conducting class; the boys gathered in low-voiced groups and recalled the kindness, patience and generosity of their departed master. And sad as was the occasion, it was pleasantly surprising to learn how many things boys notice that they do not ordinarily remark, and how much appreciation and gratitude they conceal beneath an indifferent exterior.

Wednesday evening the Office of the Dead was recited in the Loyola School Chapel, in the presence of Mr. McManamy's family and close friends, by the 84th Street community, assisted by Scholastics from all the New York houses. Thursday morning the usual simple Requiem Mass was said in the Church. All the Loyola boys attended, as well as the graduating class of Regis High School, representatives from the other houses in New York, Brooklyn and Jersey City, and a large gathering of the deceased Scholastic's relatives and friends. Many accompanied the funeral to St. Andrew-on-Hudson, including all the members of Mr. McManamy's class, the Loyola Scholastics and some from Xavier High School. R. I. P.

FATHER WILLIAM J. ENNIS, S. J.

The parish of St. Ignatius Loyola, New York City, has been asked to make a really great sacrifice in the death of the beloved Father Ennis, which occured in St. Elizabeth's Hospital on June 10, 1925.

The Rev. William J. Ennis was born February 14th, 1862, in Greenwich Village and was baptized in old St. Joseph's Church by its Pastor, the Rev. Thomas J. Farrell, a pioneer in mission work among the colored people in New York City. In his youth Father Ennis attended the evening sessions of St. Francis Xavier's College in Sixteenth Street. He followed up these studies for four long years without a break, serving as a clerk by day in the office of a relative, and devoting with strict regularity the evening hours to his studies. Thus he displayed at an early age the energy and determination which were marked characteristics of him through life. Young William was received into the Society of Jesus at West Park on-the-Hudson on the eve of the feast of St. Ignatius, July 30, 1879, at the age of seventeen. The two years of noviceship were succeeded by the customary course of studies and teaching after which he was raised to the priesthood at the Woodstock Seminary by His Eminence Cardinal Gibbons. His first assignment after his ordination was to Georgetown University as Vice-President and Prefect of Studies. Then came his third year of probation at Angers in France, another year in the classroom at Georgetown, and one at St. Francis Xavier's, New York. Later he taught at Boston College and at Loyola College, Baltimore.

The year 1900 marks the first appearance of Father Ennis in Yorkville, where he became the director of the new Loyola School which virtually owes to him its organization. Through his successful administration and his cordial relationship with students and parents he became widely known throughout the city. His engaging manners and captivating personality which had helped him so much in his dealings with professors and students at Georgetown and elsewhere, were given a wider field in his new office. When the school was in excellent running order and no doubt could be entertained of its future success, Father Ennis resigned his post into other hands.

Passing over his remarkable achievements during seven years as President of Loyola College and St. Ignatius Church, Baltimore, and his missionary labors for three years in the principal cities of New England and the Middle Atlantic States, Father Ennis came back with all the ripeness of his varied experiences and a strengthened aptitude for parochial work to the field of activity dearest to his heart in the parish of St. Ignatius.

It is impossible in a brief sketch to do justice to the untiring labors of this zealous apostle during the last seven years he passed in N. Y. His burning desire for the salvation and sanctification of souls seemed to increase with the advancing years. To those who knew him—and to know him was to love

him—little need be recounted, for his daily life was an open book.

The name of Father Ennis stands for all that devout children of the Faith are wont to associate with the character of the priest of God. He was an outstanding figure in an extensive parish including within its limits the extremes of poverty and wealth, with outlying hospitals always sheltering some who were eager to call for him in their need. Never was he known to be deaf to a call, whether by day or night, near or far, in summer or in winter. In the tenements of the poor, at the bedside of the sick and dying, this beloved priest might be seen day after day and night after night imparting happiness with the sunshine of his presence, while comforting and encouraging with his spiritual ministrations.

The remarkable hold which this minister of God had on the hearts of all was due in great part to a life of unselfish devotion to their spiritual and in many instances to their material interests. On the day of his death there took place in the Church of St. Ignatius the marriage of a young woman who recounted that when her mother was lying ill for two months before her death, Father Ennis never missed a daily visit to her bedside, sometimes dropping in twice, and on one occasion three times the same day when it was feared she was about to pass away. As was his custom he accompanied the remains to Calvary, and when the bereaved family of three orphans returned sorrowing to their rooms they found that Father Ennis had had some friend provide a repast for them that they might not be without some little comfort in their bereavement. Similar acts of charity and thoughtfulness could be narrated by hundreds of those who now lament his loss.

His confessional was always besieged with penitents, and on Saturday night he was in the box long after the other fathers had left the Church. Happy were they who came under his spiritual guidance, and happy the poor sinner who sought his confessional to lay at his feet the burden of his sins.

The sick he visited excepted, they of the parish who frequented the services in the Church will miss Father Ennis most. Nearly all the public novenas were conducted by him, those in honor of St. Rita, St. Margaret Mary, the Novena of Grace, and greatest of all the Novena in honor of the Sacred Heart, for he was the apostle of the devotion to the Sacred Heart in the parish. He held special monthly conferences for the promoters accompanied by Benediction of the Most Blessed Sacrament. He was known far and wide and beyond parish limits for the Devotions of the Holy Hour, which were attended by large numbers every Friday evening in the year even during the summer months. Congregational singing was a feature of these meetings, and he always led the singing. His instructions were ever comforting and inspiring, and he had the secret of imparting some of the buoyancy of his spirit to all who listened to him. So the dear Lord would have it that He should call His servant to Him on the eve of the Feast of Corpus

Christi, when the Novena of the Sacred Heart, which always fell to his lot to give, was about to begin.

Clearly it was a message from Heaven that during the fervent days of the Novena promoters and associates alike should be mindful of the soul of their devoted director and pray for its speedy entrance into that place of "refreshment, light and peace," the Heart of the Saviour in His Glory.

No wonder the depature of this zealous priest from his sphere of usefulness was the occasion of universal sorrow and regret. Who will miss him most? The poor, or the sick, or the children, or the many friends among the clergy and laity, or his beloved brethren of the Society of Jesus, or the Society itself, of which he was so worthy a member?

For more than a year Father Ennis' health was visibly failing. But he would not acknowledge that he was seriously ill till he was compelled to go to the hospital. The Lord was generous in giving him six long months of helpless inactivity before the end came. His death was peaceful with no apparent suffering whatever. He who had soothed the dying moments of so many was mercifully spared the usual agony of the departing soul. With perfect resignation he exclaimed a few hours before he expired, "I am going home."

His Eminence, our beloved Cardinal, visited him in the hospital a few days before and gave him his paternal blessing. Previous engagements prevented His Eminence from being present in the sanctuary at the Requiem, but he came to the Rectory the evening before to pray over the remains and express his sympathy to all Father Ennis' friends, and especially to Father Ennis' only surviving sister. The presence of several Monsignori, of pastors and curates of neighboring parishes and other members of the clergy, diocesan and regular, attest the esteem in which he was held by his brethren of the Sanctuary. With the Apostle it may be said that Father Ennis made himself all things to all men that he might save all for Christ. He has fought the good fight, he has kept the Faith, and we devoutly hope he has already received or assisted by the prayers of many he will soon receive the imperishable crown of justice from the Master he served so well.—R. I. P.

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FATHER JOHN A. DALY

Father John A. Daly died on the eighth of February, Septuagesima Sunday, at ten minutes after four, in the morning, in Mercy Hospital, Baltimore. Father Daly had been in Mercy Hospital from the first of October of the last school year, his fourth year of Theology, suffering first from rheumatism and later from an embolism condition of the blood. The funeral took place Tuesday morning at Woodstock. His sister and two brothers, one a priest, were present and endeared themselves to the Woodstock Community by the Catholic spirit in which they bore their sorrow.

Father Daly was born August 12, 1888. He came from Cen-

tral High School to St. Joseph's, Philadelphia, for his fourth year of high school and continued his college course in the same school. His ability in many varied lines, as a student, an athlete, as class executive, very soon earned him the admiration of his fellows. In the beginning of his senior year at St. Joseph's College, he entered the Society on September 26, 1911, at Poughkeepsie, where he spent three years. His Philosophy course was at Woodstock, 1914-1917, after which he taught Chemistry for four years at Fordham. Those who knew Father Daly during his Regency at Fordham can testify that his great kindness and self-sacrifice gave promise of a glorious harvest as a priest. He had that geniality which always made him a delightful companion. He evinced that kindly interestedness in the plans of others that was always sympathetic and encouraging, but never inquisitive. He had a fund of what one might term wood-lore, and it gave him great delight to tell you the wood secrets of animals, or with twinkle to press you to taste a bitter root or berry, described with chemical correctness as far as an inadequate description went. These are but surface touches of that deeper kindness towards his fellow religious, which animated Father Daly. This charity was exercised as well in the silent ways of great charity which shows itself in private devotion. One who was in Father Daly's Berchmans Band from the Noviceship on, can bear witness that this devotion appealed to him very much. That he was linked to others in this great act of charity consoled and strengthened him, and he felt that others' prayers for him and the reward of a daily remembrance of others were a great dispensation of God's mercy, which brought him a coveted ambition, a holy death in the Society. In the summer of 1920, with Mr. George Shiple, of the Missouri Province, who was specializing in chemistry at Fordham, Father Daly went to St. Ignatius College, Cleveland, where, under Father Coony's direction, he did intensive work in chemistry. Mr. Shiple remarked how many of the men of the sister province had spoken to him afterward of the way Mr. Daly had endeared himself to his co-laborers of the Missouri Province in such a short space of time. And here again was evident that constant thoughtfulness for others that was always uppermost in Father Daly's mind. Father Daly was ordained priest on June 27, 1924.

During the course of Father Daly's long sickness, a few friends came from near Scranton, from New York and Philadelphia, in all of which localities his family had lived, and all showed that they had loved him very much. He was the type of man commonly described as the big man in every way. Of superb build and an athlete, later in life he was forbidden games by the doctor on account of heart trouble. As a result he knew every path about Woodstock, every spot in the Patapsco where a fish might show its head.

The depth of affection, the multitude of interests, the never-failing radiance possessed by John Daly are best illustrated by a picture given by his sister, one day, in an incidental conversation. She portrayed him as a young fellow when he came

home from school insisting on helping his mother, while at the very same time he trained a dog he had in the art of opening and closing the kitchen door.

To crystalize our view of Father John Daly's character one word is sufficient. He was every inch a soldier. He was a man of the kind willing to stay in the front-line trenches for the whole war and never whimper. His only defects were those incidental to the type of man who never lets human respect influence him, who does not know how to let any pain he may feel show before others. Even in the noviceship, he seemed an old campaigner in the church militant. When such a veteran comes at last into his heaven, what eternal rest and peace must be there prepared for him.

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FATHER BENEDICT SMITH

Father Benedict Smith was born in the old Jesuit Parish of Conowago, October 10, 1875. The place, it would seem, was not without its influence on his character, for we find in his life the strong, living faith and Catholic loyalty, the same gentleness, the same unworldliness that ever marked and still marks the good people of the old Conowago Mission. He received his early education in the local school of the Society, and in September, 1891, went to Holy Cross College, Worcester, where he remained three years. He entered the Society on August 14, 1894. After the two years of novitiate and three years of Juniorate spent at Frederick, and two years of Philosophy at Woodstock, Mr. Smith began his regency at St. Joseph's College, Philadelphia, Pa., in September, 1901. Those who were students there at the time, and especially those who were assigned to his class, will always thank God for sending them Mr. Smith. He was a good teacher, ever devoted to the intellectual formation of his boys, but he was more than that. He had a way about him that soon won the confidence of boys, and he ever used this potent influence to teach them greater and more important lessons that are contained within the covers of text books.

After five years spent in Philadelphia, Mr. Smith returned to Woodstock for theology. He was ordained priest by His Eminence Cardinal Gibbons in July, 1909, and immediately afterwards went back to Philadelphia, where he taught for three years more. After making his tertianship at St. Andrew-on-Hudson in 1912-1913, Father Smith again returned to St. Joseph's College, Philadelphia, this time as prefect of discipline. One year in this office was followed by eight years as minister. The following excerpt from a letter written by one who lived in the same community during most of Father Smith's tenure of office, gives us a very accurate picture of those eight laborious and fruitful years. "Among the many beautiful traits of character was his great love of children. For many years he was in charge of the Gesu Parochial School, and never let a day pass without visiting his dear children. He knew almost

everyone of the thousand children in the school by name, knew their standing in the class and knew their home conditions. So solicitous was he for them that one would have thought he lived for them alone. He always had a word of praise for those who were doing well, a word of warning and encouragement for the delinquents, but always a kind word for all. It was his love for the children that endeared him to their parents and the great esteem in which he was held in the parish was in great measure due to his love for the little ones. He also had very much at heart the interests of the poor. Nobody knows how much he did in this respect. At every Christmas he distributed through friends many baskets of groceries to the needy, and so unostentatiously was this charity performed that very few, even of the community, were aware of the fact that it was being done. Those who knew Father Smith were perhaps attracted to him especially by his gentleness and patience. Nowhere were these enviable qualities of character more appreciated than in the confessional, as was attested by the thousands of penitents who came to him every year. Father Smith was a man of prayer and piety. Several times he gave the Novena of Grace in honor of St. Francis Xavier. Though he was not a great orator, he drew large crowds. His discourses were simple and direct in the lessons which he drew from the life of St. Francis Xavier. Many of the people remarked that his sermons were like Father Villiger's. They were struck by his simplicity and sincerity. He believed what he preached and his life was conformable to his convictions.

On July 13, 1922, Father Smith became Superior of Holy Trinity Church, Georgetown. The same noble qualities that endeared him to the people of Philadelphia soon won for him the esteem and affection of parishoners of Holy Trinity. His devotion to duty was admirable. He spent his Sundays in the church and the weekdays in the school. He usually said the first Mass on Sundays, then he looked after the other Masses and did not take breakfast until ten o'clock or later. Such self-sacrifice and devotion are better for the soul than for the body, but Father Smith never thought of self when souls were to be saved. Easy-going people may consider him a fool, but his lot is with the saints.

About four months before his death, severe pains, which he fancied were due to neuritis, forced him to seek relief in Georgetown Hospital. An operation revealed a cancerous growth. There was no hope of recovery, but this fact was not made known to Father Smith. In the case of others one might say that such silence was mistaken charity, but for one who was ever so ready to die, as Father Smith was, the hope of recovery, which he had until a few days before his death, but gave him continual opportunity to plan new works of zeal for God's glory. During the long winter months in the hospital he prayed much and suffered much, often intensely, but always with heroic patience and resignation. With strong faith he hoped for a complete cure from the Novena of Grace. Surely he had some claim on St. Francis Xavier, after the many no-

venas he had preached in his honor, but God had other plans. Father Smith did not live to make the novena.

When the end drew near his brothers and sisters were summoned to his bedside. After greeting them he bade them kneel down for his last blessing. Then he added: "Pray that you may make better use of God's gifts than I did. Now I do not wish to hasten your departure, but I wish to pray alone before I die." There was nothing harsh or cruel in the words—Father Smith did not know the language of harshness or cruelty—the words were the echo of a sacrifice made long ago, when Benedict Smith choosing Christ Our Lord as his only love, determined to love all else only in Him and for Him. His brothers and sisters left the room and Father Smith tried as best he could to say the rosary with the Father who remained at his bedside. The end came at 2.15 P. M., on February 13, 1925.

The funeral was held on the 16th. Reverend Father Provincial said the Mass of Requiem. Many of the local clergy, both secular and regular, were present in the sanctuary, while the bereaved parishoners and school children crowded the church. The burial took place in the cemetery at Georgetown.—R. I. P.

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Rudolph A. Boudreau, S. J.

Mr. Boudreau, whose first name, it may be of interest to know, was Joseph, was born in Lowell, Mass., July 17th, 1893. Those of us who knew of his proficiency in French suspected that he had lived or been educated in Canada; but practically his whole life prior to his entrance to the Society was spent in Massachusetts. His grammar school studies were accomplished in St. Joseph's College, Lowell. From that institution he passed to Boston College High School in 1907, in which year he made his first serious contact with the members of the Society of Jesus.

Retiring and shy to a degree unsuspected by any but his closest associates, Mr. Boudreau passed through high school unnoticed save for an occasional appearance in debate or in the orchestra. But on his entrance to Boston College in 1911, his talent for dramatics, his musical ability, and above all, the meticulous care with which he ever performed the slightest task assigned to him, brought him more and more to the notice of his fellow students and teachers. It is not surprising, then, that we find him at various times active in the Newman Debating Society, the Dramatic Association of the College, the Boston College Glee Club, and on various committees, such as the Commencement Committee, Banquet Committees, Senior Pops Committee, etc. During his course he was also President of L'Academie Francaise.

During these maturing years, like a thread of fine gold, ran the constant oblation of his gifts to charity. Now with his elder sister—herself a talented musician—he would give a musical recital to aid some impoverished local parish; again with a chosen few of fellow Thespians he would stage a little play

for a deserving need. A month's intensive drudgery and preparation he would cheerfully undergo for a single night's performance, and then would go away for a month's preparation upon a new play. Indeed, a considerable portion of his leisure hours at College were thus offered to charity.

And who shall say that this generosity had nothing to do with the subsequent call to the Society of Jesus which came to Mr. Boudreau upon his graduation in 1915? The only Lowell man in his class of 77 graduates, he left his home town to enter the novitiate of St. Andrew-on-Hudson in mid-September. The local papers, paying graceful tribute to his oratorical and linguistic powers, proclaimed him the peer of the city's amateur actors; but none of his fellow novices was ever led to suspect a genius in the novitiate by any self-assertive act of their new comrade.

One distinctive and noticeable trait, however, there was in Mr. Boudreau—precision. Whether in spiritual matters or in the mental labors of the daily routine, it was his invariable custom to learn, to the last detail, what was required of him; and having ascertained this, he would map out in his mind the best means for the accomplishment of his end. A rigidness almost military pervaded his slightest actions; and an alert intentness was always manifest whether in the recitation of a rosary on the cloister, or in sorting out silverware in the scullery.

Through Philosophy at Woodstock this same seriousness of purpose was manifest. He seemed never to allow two things to occupy him at the same time. "Do one thing at a time, and finish it," was a motto always before him, and if he was faithful to the first part of it, he certainly was not remiss in practising the latter half. When called upon to help in the success of an entertainment, he sometimes hesitated; but once he gave a promise, execution of that promise was a natural and an inevitable consequence.

In the midst of the repetitions of his second year, Mr. Boudreau's father died. Aside from the natural sorrow accompanying such an event, the added worry of a hurriedly prepared examination brought upon his disturbed mind a mental suffering hard to realize unless you knew of his intense detestation of hurry and disorder.

In 1921, at the conclusion of his philosophy, Mr. Boudreau was assigned to Regis High School, New York City, to teach Second Year, and to direct the school play. About this time there appeared a trick of gesture that, had we known it, was manifesting the presence of the dread illness which was to take him from our midst three years later: all too easily can we now recall how he was wont to press the upturned palm of his right hand against his throat, and then to massage upward and out, toward the chin. If he had but heeded Nature's warning then, something might have been done. But when he did yield to her demands it was too late.

With characteristic promptness the new teacher seized upon Ceasar as the real difficulty of the course, and he straightway mapped out a program which brought him singular success. As a result of his efforts and the enthusiastic co-operation of

his class, he found himself at the end of the term possessed of a sizeable volume made up of translations, synopses, essays, stories, literary criticism and historical notes, all bearing upon the Latin text. The whole book was neatly illustrated and bound by members of the class, and in great part it was duplicated later for the class. In the ensuing days of his teaching this book remained his inspiration and spur to greater effort and enthusiasm.

But to the boys of the school in general, Mr. Boudreau was known for his efforts in behalf of the school play. Day after day, from late September till the very eve of the play's production in mid January, the moderator could be found in the school auditorium any time between the close of school and six o'clock in the evening. With no outside mentor to relieve him of the drudgery of preparing and directing the boys, how he accomplished what he did is a mystery. Yet anyone who saw the two Shakespearean productions which he managed must readily admit that he accomplished much. Many of the men he trained are at present among the best actors in their respective colleges.

In 1922 the business managership of the school magazine was added to an already overburdened schedule; and what little moments had hitherto been free were now pressed into service. In the morning, immediately after breakfast, you might see Mr. Boudreau walking very deliberately up and down the house yard reciting the rosary; in the evening, just before dinner, you might find him there again. But the rest of the day was spent in school, either in the classroom, in the magazine room, or in the auditorium.

Naturally this could not last long. Toward the end of the practise for the play, in January of 1923, the throat became very painful; but plan and scheme as he would, Mr. Boudreau never found time to see the doctor. Never a word was said to a badly hurried Prefect, never a word to Father Rector; but with himself he laid plans for a trip to a specialist during the Easter holidays. Easter passed without result; Villa came and found him too tired; Summer School came, and generous to the last, he accepted the task of teaching French, a task he carried out by a daily class. The remainder of the summer was given over to preparations for the winter play.

But sooner or later Nature will have her way; so in early October the throat became so severely inflamed and sore that class was an utter impossibility. The play had to be abandoned, a circumstance that caused the sufferer more anguish of spirit than all the pain he suffered from the throat. Dr. Miller, an eminent throat specialist, upon examining Mr. Boudreau, urged him to visit Dr. Walsh, of Philadelphia, because he suspected that the throat (which was one large abscess) was being fed from the right lung. This diagnosis proved only too true, and Dr. Walsh ordered Mr. Boudreau immediately to his sanitarium at Media, a suburb just off the western edge of Philadelphia.

Though he was at first told that his stay at the sanitarium would be from six weeks to three months, Mr. Boudreau stayed

in bed at Media not only through the bleak winter months, but also through the particularly rainy spring that followed. All this time his courage was kept alive by the ever recurring hope that each succeeding week would find him back in the classroom. Constant visits from the community of St. Joseph's College, occasional visits from members of his own New York community, from his relatives and from groups of his class, aided in cheering him and in banishing the loneliness which otherwise would surely have come on him.

Just a short while before Easter a definite turn for the worse occurred, and as no good could come of his longer remaining at Media, Father Kilroy decided to bring the patient to New York. Accordingly, he had him removed to St. Joseph's Hospital, New York. Here he seemed temporarily to improve, but in a very short time he again gradually declined despite all the efforts of the doctors, the care of the nurses and the increased peace of mind he experienced on again getting into touch with his fellow workers in the vineyard. He admitted that his worst trial at the sanitarium was the separation from his brothers in Christ. His happiness was, therefore, proportionately greater when, at the spring renovation, his Rector, Father Kilroy, brought him Communion and received his vow-renewal. On the evening following the renewal he told a visiting scholastic that he again felt as if he were really a Jesuit. For days afterward he marveled that a man so busy as his Rector should have thought to give him that consolation.

The end of the long suffering came toward the end of July. The temporary improvement, which had occurred upon his arrival at St. Joseph's, gradually wore away. Breathing and swallowing had become increasingly difficult; the weight which earlier had fluctuated, now increasing, now falling off, started slowly, but steadily, to drop. Finally, on July 28th, about 11.30 in the morning, when his strength was so far wasted away that he was unable even to struggle, in the presence of his Father Rector, who had given him the last rites of the Church, he passed quietly to his reward. Two days later he was laid to rest in the cemetery of St. Andrew-on-Hudson, fittingly enough at the feet of Father Pettit, the man who had guided his first steps in the way of the Counsels.

R. I. P.

VARIA

AUSTRALIA. *Melbourne*—Very Rev. J. Sullivan, S. J., Superior of the Australian Mission, preached the panegyric of St. Madeleine at the Sacred Heart Convent, Burke Rd. in presence of His Lordship the Bishop of Sandhurst (Dr. McCarthy) who celebrated Pontifical High Mass in the morning of May 25th. Very Rev. J. Sullivan, S. J., Rev. W. Ryan, S. J., and Rev. J. Egan, S. J., were the preachers at the Mission of the Sacred Heart held in our Church of St. Ignatius, Richmond, during the month of June. On Monday, May 18th, four Masses were celebrated in the Carmelite Monastery, Hawthorne, in honour of the Canonization of Saint Thérèse ("The Little Flower") and were attended by enormous crowds. Father A. Power, S. J., Rector of Corpus Christi College, Werribee, sang the Solemn High Mass at 9 a. m., the choir being composed of boys from Abbotsford led by Bro. Fenwick. Father E. Boylan, S. J., the Editor of the Messenger preached the panegyric of the Saint at 4.00. p. m., and assisted Father M. Watson, S. J., at the subsequent kissing of the relic.

Anzac Day—April 25th. A crowded congregation attended the Anzac commemoration at St. Ignatius' Church, Richmond, when the ceremonies were very impressive. Father McGrath, S. J., the Parish Priest, recited the rosary for those who fell in the great war, and Father J. Healy, S. J., of Xavier College, preached an eloquent sermom. At the close of the benediction, the last post was sounded by members of the Richmond City Band.

A series of lectures is being given at St. Patrick's Cathedral by Father A. Power, S. J., and Prior Hogan, O. P., beginning on Sunday, May 24th. Father Power gives the first half of the series, the titles of his lectures being: "The Riddle of Life"; "The Despair of Unbelief"; "The Tangle of Marriage"; "The Flame of Passion"; "The Tyranny of Pain" and "The Mystery of Death".

On May 2nd Father J. Murphy, S. J., Rector of Newman College Melbourne University, had the degree of M. A. conferred on him "by special grace". The "genial Rector of Newman", as the city press terms him, besides being an M. A. of the National University Ireland did a course of special study of Political Science of Ancient Civilisation and Archaeology at Oxford University under Professor Gardner, and also studied at Cambridge. He has been Rector of Newman since 1923.

A representative gathering attended the formal opening of the Catholic Reference Library, Little Collins Street, by Fr. Power, S. J., Rector of Werribee Seminary. Fr. W. Hackett, S. J., the director presided and outlined the objects of the library, which are to put within easy reach of Catholics the best material procurable in fiction, history, defence of religion, bible commentaries, biography, music and art. In the last eight months he

said upwards of three thousand books have gone into circulation, and the number of readers is steadily on the increase.

On June 2nd Fr. A. Power, S. J., was the preacher at the celebration at Abbotsfort Convent (Good Shepherd) of the canonisation of Blessed John Eudes. The Bishop of Sandhurst (Dr. McCarthy) presided at the Pontifical High Mass, and a large assembly of the city and suburban clergy was present.

On July 14th a gathering of some Old-Boys of our college in conjunction with the Superior of the Australian Jesuits, Fr. J. Sullivan, S. J., entertained to luncheon at Menzies the world-famous violinist Fritz Kreisler who has been delighting Australian audiences for some time. Kreisler makes no secret of the fact that he is a past student of our colleges of Kalksburg and Paris, and was very pleased to meet many members of the Society as he did in Melbourne and elsewhere in Australia.

Newman College has again won the intercollegiate football contest at the University.

Sydney—Rev. D. Finn, S. J., M. A., of Riverview College, and Rev. P. J. Dalton, S. J., M. A., of St. Aloysius' College have been selected by the Catholic Secondary School Association as its representatives on the Education Examination Board of N. S. W. The former is representative for Latin, Greek, German, and Ancient History, and the latter for English and Physiology. On Sunday May 24th, at Rose Bay Convent, Father W. J. Lockington, S. J., Rector of Riverview College, preached the panegyric of St. Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart. His Excellency Archbishop Cattaneo, Apostolic Delegate, presided at the celebrations.

South Australia—May 3rd was a red-letter day for the Catholics of Seven Hills, S. A. where took place the celebrations in honour of the golden jubilee of St. Aloysius' Church. Catholics came from all over the State of South Australia, and included a splendid gathering of past pupils of the old St. Aloysius College, who, as boys in the sixties, seventies and eighties saw the saintly edifice grow stone by stone.

The church was filled long before 11.00 a. m. when the procession of the Archbishop, Bishops, and Priests passed up the aisle, through a bodyguard of Hibernians and old scholars of St. Aloysius. Large numbers of people were unable to gain admittance to the church at all. His Grace Most Rev. Dr. Spence, O, P., Archbishop of Adelaide, presided at the High Mass, which was sung by the Bishop of Port Augusta, Dr. Killian (an old student of Mungret College, Limerick.) Very Rev. Fr. J. Sullivan, S. J., Superior of the Australian Jesuits was the deacon, and Father T. Carroll, S. J. (who with his brother Fr. F. Carroll, was educated at St. Aloysius' College) was sub-deacon. Father Kirwan, S. J., was master of ceremonies. His Lordship the Bishop of Wilcannia-Forbes was also present.

Father Sullivan, S. J., preached the jubilee sermon, and after

the Mass, Archbishop Spence spoke a few well-chosen words of congratulation on the success of the celebration and of the work of the Society in South Australia.

Our residence in Seven Hills goes back 25 years beyond the date of the opening of the church, and has the distinction of being the oldest Jesuit house in Australia, preceding St. Patrick's College, Melbourne, by 14 years.

Sydney. Obituary—Old Boys of St. Ignatius College, Riverview, and more particularly, perhaps, of St. Patrick's College, Melbourne were grieved to hear, towards the end of May, of the sudden death of Father F. X. Ryan, S. J. For the last 18 years Father Ryan was one of the outstanding personalities of St. Patrick's College staff. Since the year 1917, he had been attached to Riverview. He was a specialist in foreign languages, and was in addition an expert amateur gardener, as the Riverview gardens, for years one of the sights of Sydney, amply testify. A solemn requiem mass and office was celebrated at our Church of St. Mary, North Sydney, at which Father Lockington, S. J., Rector of Riverview, was the celebrant, Fr. L. Loughnan, S. J., deacon, and Fr. D. Connell, S. J., subdeacon. The coadjutor Archbishop of Sydney, the Most Rev. Dr. Sheehan presided and gave the last absolution. R. I. P.

On May 31st took place at Riverview College, the annual mass for the deceased ex-students. The occasional sermon was preached by Father Louis Loughnan, S. J., to one of the largest assemblies of Old-Boys yet seen at the School. The Old-Boys' Association had been deprived of one of their most prominent members, and the college of one of its most generous benefactors a few days previously, by the death of Mr. Thomas Dalton, a former President.

St. Francis Church, Lavender Bay—The Novena of Grace here this year was a great success. During it there were 1500 Communions. The attendance each night was about 300, the Novena services were conducted by Fr. R. O'Dempsey, S. J., and Fr. J. W. Magan, S. J. Many special favors were granted during the Novena. All were delighted with it and next year it is expected that the success will be even greater.

St. Peter Canisius Honored.—At St. Francis Xavier's Church, Lavender Bay, a Solemn Triduum, to celebrate the canonisation of a new Jesuit saint, St. Peter Canisius, was started on Friday, June 19th. Rev. R. O'Dempsey, S. J., preached on the life of the saint, and in the course of the interesting sermon outlined the life of the new saint, and his life-long practice of the four cardinal virtues, which brought forth the highest ideals of a truly Christian life.

On Saturday, at 7.30 p. m., Fr. J. W. Magan, S. J., preached on the same subject, taking for his text, "You have not chosen Me, I have chosen you, and have appointed you that you should go, and should bring forth fruit and that your fruit should remain."—John xv., 16. Pointing out the wonderful work done by national apostles, such as St. Patrick and St. Francis Xavier, who achieved

extraordinary work over an extraordinarily wide field, Fr. Magan proceeded to show how a similar work, not among pagans, but among non-Catholics, was done by St. Peter Canisius.

On Sunday Father W. Keane, Riverview, showed that the systems of St. Peter Canisius have been adopted by the Church, and Catholic education of today is largely the same as that used by him to turn the invasion of the Reformation on the Rhine. He went to show that the devotion to the Sacred Heart of Jesus, not yet spread as it now is, was the source from which St. Peter drew his strength to do such a mighty work. The sermon was preceded by Solemn Benediction of the Blessed Sacrament. The celebrant was Fr. R. O'Dempsey, S. J., deacon, Fr. J. Corcoran, sub-deacon, Fr. J. W. Magan, S. J., master of ceremonies, Rev. M. Cheechia.

The Pontifical High Mass was most impressive. As 10 o'clock struck the solemn procession entered the church, and proceeded to the altar as the choir sang "Ecce Sacerdos Magnus." The celebrant was His Excellency the Apostolic Delegate; assistant priest, Rev. Fr. N. Gilroy, D. D.; first assistant deacon, Very Rev. J. Magan, S. J.; second assistant deacon, Rev. J. Corcoran; deacon, Rev. H. Cock, S. J.; sub-deacon, Rev. J. Spillane, S. J.; sub-deacon of the cross, Rev. B. O'Brien, S. J.; first master of ceremonies Rev. M. Checcia, S. J.; second master of ceremonies, Rev. S. Newport, S.J.; chaplains, A. Ryan, S. J.; E. Carlile, S. J.; D. Roset, S. J.; acoyltes, Rev. T. Van. Prooyen, S. J.; A. Phillips, S. J.; thurifer, Rev. T. Cunningham, S. J.; train-bearer, Master Leo Dwyer.

The altar was magnificently decorated for the occasion and a large picture of the Apparition of Our Blessed Lady to St. Peter Canisius was exposed for veneration. A splendid temporary throne was erected for the occasion. The congregation filled every available space in the church.

CANADA. *Montreal. Loyola College—New Rector.* The most important of the changes made on the feast of St. Ignatius was the appointment of the Rev. Erle G. Bartlett, S. J., as rector to replace Rev. William H. Hingston, S. J. The departure of Rev. Fr. Hingston for the west deprived Loyola of one of its most prominent rectors. During the seven years of his capable administration Loyola has forged ahead continuously and the influence exerted by him in every direction during his tenure of office is bound to have lasting and noteworthy results. Through his efforts the Junior Matriculation examination of Loyola College has been officially recognized by the leading Universities of Canada, McGill, Toronto, and the University of Manitoba and by the Department of Militia and Defence for admission to the R. M. C. of Canada. The special exemptions granted to our graduates by the different Universities in the faculties of Medicine, Law and Science are due largely to his initiative. He was the founder of the Loyola School of Sociology and Social Service and has been actively connected with the Catholic Social Service Guild since its foundation. His deep interest in the welfare of the college has led to many developments in buildings and

grounds, notably the erection of the stadium. Fr. Hingston is now Pastor of the Church of St. Ignatius at Winnipeg, Man.. Rev. Fr. Bartlett is no stranger to Loyola students past and present. During the past ten years he has been at different times Professor of Philosophy, Prefect of Discipline, and Prefect of Studies. He is a graduate of the University of Laval and in addition has studied Philosophy at Stonyhurst, was graduated in Classical Honours from the University of London and received the Diploma of the School of Economics and Social Service at Oxford. The position of Prefect of Studies and Professor of Philosophy and Sociology will be filled by Father Gasson, who also remains in charge of the Sodalities of the Blessed Virgin Mary.

Registration—The number of boys registered for the coming year, 1925 is most satisfactory. The increase over the number enrolled last year has necessitated many renovations for their accommodations. This is but the start and it is hoped and expected that next year accommodations will have to be made for as many more.

Martyrs Honored. Upon the suggestion of the Commercial Travellers the patriotic and Catholic societies organized a demonstration to commemorate the arrival of the Jesuits in Canada and to give public honor to the eight martyrs recently beatified by His Holiness, Pius XI. Solemn High Mass was sung at the Gesú on the morning of the twenty-first of June and an academy was given that evening in the Gesú Hall. The League for Laymen's Retreats arranged a morning procession with banners and music, marshalling more than five hundred men, who marched through the streets from the Church of the Immaculate Conception to the College. The Commercial Travellers, the members of the various sections of of the Society of St. John the Baptist, the Association of the Catholic Youth of Canada and others were in line. Toward eleven o'clock the procession visited the Gesú, especially lighted and decorated for the occasion, and Solemn Mass was begun. Monsignor Turguetil, O. M. I., Prefect-Apostolic of Hudson Bay, sang the Pontifical Mass and Rev. G. Simard, O. M. I., a professor at the University of Ottawa, preached the sermon. Mgr. Turguetil was assisted by Father Filiatrault, S. J., Rector of the Scholascate; Rev. René Labelle, P.S. S., Superior of the Sulpicians in Canada, officiated as deacon of honor and Rev. G. Laplante, O.F.M., Provincial of the Franciscans was sub-deacon of honor. Rev. A. Boileau, Chaplain of the National Labor Unions, was deacon of the Mass and Fr. Paradis of the Foreign Missions was sub-deacon. In the sanctuary were a large number of the clergy. A large gathering of distinguished men were present for the academy that evening in the Gesù hall. Rev. L. Lalande, Mr. A. Laramée and Mr. H. Bourassa were on the program.

Quebec—On the occasion of the beatification of the Jesuit martyrs of Canada, His Eminence published a splendid pastoral letter. This document, signed by the Archbishops and Bishops of the ecclesiastical province of Quebec, Montreal and Ottawa has been read in the diocese of Quebec and in the majority of our houses.

This letter states an important fact: "The Jesuits in Canada have been soldiers of the van-guard in every field." It expresses the desire that the Canadian people be perfect, having before their eyes such heroic examples and such powerful intercessors in heaven in the person of the martyrs.

The Celebration of the Third Centenary of the Jesuits in Quebec. Monday, June 23.—The festivities to mark the third centenary of the arrival of the Jesuits in Canada began on the evening of the twenty-second with a brilliant reception at Laval University. Mr. Thomas Chapais, Rev. Camille Roy, Rector of Laval University, Canon H. A. Scott, Pastor at Sainte Foy, Mr Léon Mercier Gouin were the orators of the occasion. His Eminence Cardinal Bégin was honorary president. In the course of the evening the Choir under the direction of Father Lefêbre, S. J., rendered several selections which were in excellent taste. Among those present were his Lordship, Mgr. Langlois, Auxiliary-Bishop of Quebec, His Grace, Mgr. Bèliveau, Archbishop of Saint Boniface, Mgr. Goselin and many others distinguished in Church and State.

Tuesday June 23—Today was held a pilgrimage, organized by the Jesuit Fathers on the occasion of the celebration of their third centenary, to the places of Jesuit historical interest. About forty automobiles gathered before the Parliament building at two o'clock and toured the country around Quebec, once the scenes of the labors of the old Jesuit missionaries. The itinerary was as follows: the pilgrims left the Parliament building where statues of Father Brebeuf and Father Marquette stand, visiting the Massé monument and the Jesuit house at Sellery, then on to Saint-Foye, Old Loretto, New Loretto, the Cartier and Brébeuf monuments and back to the City Hall of Quebec, the site of the old Jesuit College.

Wednesday, June 24—An immense crowd stood to watch one of the finest processions we have seen in several years through the streets of the upper city, and it was with the utmost enthusiasm that the people of Quebec celebrated their patronal feast of St. John the Baptist. Besides the procession, the exercises of the day comprised a Pontifical Mass at the Church of St. John the Baptist, games in the exposition park and a great banquet in the evening at Chateau Frontenac. As it happened that our national feast coincided with the celebration of the third centenary of the Jesuit Fathers in Quebec, the Society of St. John the Baptist united with the Jesuit Fathers in organizing the celebration which proved a tremendous success. At 8 a. m. the approaches to la rue Salaberry and la rue St. Jean were filled with a numerous throng which soon packed l'avenue des Trables, La Grand-Allée, la rue St. Louis and la rue St. Jean. Up from every section of the city there came to the place of assembly the various parish groups, bands and military bodies and allegorical floats. In the streets through which the procession was to pass, the residents laid out their finest decorations, displaying the Papal flags and emblems of the Sacred Heart, etc. Among the many allegorical floats prepared for the procession, the one that received the most applause

along the line of march was gotten up by the St. John the Baptist section, representing in miniature the old college of the Jesuits.

The Mass—Mgr. J. E. Laberge, pastor of St. John the Baptist parish, had offered his church to the Jesuit Fathers who took charge of the solemn high mass. His Eminence Cardinal Bégin was present on his throne in the sanctuary, accompanied by Rev. Camille Roy and Father Maddell, a Sulpician. Mr. Pérodean and Mr. L. A. Taschereau were seated in the lower sanctuary. The pontifical mass was sung by His Lordship, Mgr. J. A. Langlois, Auxiliary Bishop of Quebec; Father Lemay was the assistant priest; Father Alexis, a Dominican and Father Placide, a Capuchin, were deacon and sub-deacon respectively. After the gospel Mgr. Béliveau mounted the pulpit aud preached upon the text: "Let us praise these men of renown and the Fathers of our race. Through them the Lord has wrought great things."

The Banquet—About six hundred guests sat down to the banquet which marked the end of the celebration of the feast of St. John the Baptist and the third centenary of the Jesuits. Speeches were delivered by Messrs. Laponte, L. A. Taschereau, Camille Roy, Arthur Sauvé, Leo Pellaud and Father Hudson, S. J. The Province of Quebec and the City of Quebec presented the residence of the Jesuit Fathers on la rue Dauphine with two bass reliefs representing Father Brebeuf and Father Jogues. The inscriptions run as folfows: "Au bienhereux Jean de Brêbeuf et a ses Compagnons, la Ville de Quebec reconnaissante." "Au bienhereux Isaac Jogues et a ses compagnons, le Ville de Quebec." A commemorative tablet has been placed on the door of the chapel at the above residence and bears the following inscription: "La Congrégation de Nôtre Dame de Quebec, fondée en 1657 dans l'ancien Collège des Jesuites par le R. P. Antoine Poucet, S. J., dirigée par les RR. PP. Jesuites, s'est réunie dans cette chapelle depuis 1820. Cette plaque a été offerte par la Congregation."

Toronto—The headquarters of the Vice-Province of Upper Canada was transferred to Toronto last November and permanent quarters were acquired last June. This residence is located in a very desirable section of the city and besides serving as headquarters, has now become the home of the Canadian Messenger. The new address is 160 Wellesley Street, Toronto, 5, Ontario.

CANADA. *New Canadian Shrine*—A peaceful spot on the banks of the sluggish river Wye, Midland, Ontario, a mound deep grown with grass, an ancient well, stone sides crumbling, such is the shrine, wrought by nature out of the ruin of years, which was dedicated on June 21, the day of the beatification, to be the new shrine of the Canadian Martyrs. It is on the site of the old Fort Ste. Marie, the first outpost of Christianity and civilization reared in a savage land, the stone fortalice of the black-robed missionary priests of the Society of Jesus, set in the heart of Huronia.

It was to this unkept altar, rich in memories of lofty spiritual devotion and tragic self-renunciation, that a throng of 6,000 pilgrims came on June 21, to make beginning of a great shrine by dedicating

a simple monument to those heroes of the cross, the Canadian Martyrs. In the morning, Low Mass was celebrated by His Grace of Toronto, Archbishop McNeil. The Reverend John Burke, C. S. P., preached a simple but eloquent sermon. The unveiling of the monument took place in the afternoon and the ceremonies were opened by the V. Reverend J. M. Filion, S. J., Provincial of the Province of Upper Canada. It was a simple granite tablet that was unveiled, with but few words cut on its face, both in English and French, for the inscription:

A. M. D. G.
HERE LIE THE ASHES OF THE
BLESSED MARTYRS
JEAN DE BREBEUF
GABRIEL LALEMANT
PUT TO DEATH BY THE IROQUOIS

The property bought for the new Shrine extends from a high hill, where a beautiful view can be had of the country for miles around, down to and alongside of the "Old Fort." At the foot of the hill runs the river Wye, by which the missionaries used to come in their canoes from Quebec to Fort Ste. Marie. The Canadian National Railway and an important highway cross the river a hundred yards or so from the fort, thus making the place easy of access. Within the fort stands the monument to Fathers Brebeuf and Lalemant, which was unveiled on June 21. It was erected through the generosity of two non-Catholics, one of them, Mr. Playfair, the owner of the fort.

It was for the double reason, that the fort was the centre of all Jesuit activity in Huronia in the 17th century and that its ground is sanctified by the ashes of two of our Canadian martyrs, that the Shrine is being moved to its new site from the one it has occupied since 1907. True the fort itself is not in the hands of Catholics; but through the kindness of its owner free access can be had to it at any time. Moreover the erection of a monument within it has set it apart as an historical site, precious in the eyes of all, Catholics and non-Catholics alike.

Many cures have been entered for the canonization on the records of the Shrine. To quote only one: a young boy by the name of Fischer, from Pennsylvania, was cured last year of five running tubercular sores in the leg. Doctors had given up hope of curing him by natural means, yet within two weeks of his return home from the Shrine the sores had stopped running and the wounds had closed up. In proof of the permanency of the cure, the boy has been able to attend school regularly, a thing never possible before.

GERMANY. *St. Peter Canisius Exposition in Aachen*—On the occasion of the pilgrimage to Aachen in July of this year to visit the sacred relics of the saints, a plan was arranged to display at the same time the relics of Saint Peter Canisius. Countless articles which Peter Canisius personally used, or

which were in any way connected with him, were gathered and brought to Aachen. A great collection came in from Germany, Holland, Switzerland, Austria and from Buffalo, New York, U. S. A. The exposition, which was in charge of the Men's Sodality, Maria de Victoria, of Aachen, was formally opened in the old Jesuit Church of St. Michael by Bishop Sträter on July 8. The beginning of the pilgrimage to visit the relics of the Saints was accompanied by an unexpected throng at the Canisius exposition. Thousands from Germany, Holland and Belgium came in pilgrim trains arriving at regular intervals, and with great reverence these pilgrims viewed the souvenirs of the second Apostle of Germany. The good people stood in long rows anxiously awaiting the time when they could enter the church. The rough outer-stockings of the Saint were in marked contrast with the silken outer-stockings of the old Emperors displayed in the town hall. The coffer containing the gown and vestments in which Canisius was buried was viewed with astonishment, for they were well preserved since the time of his burial. The pilgrim hat and staff of Canisius also had their admirers.

During the exposition Father Ross, S. J., superior of the Jesuit House in Aachen, preached at all the masses in St. Michael's Church. Reverend Father Rector of the Redemptorists in Aachen preached on Canisius as a Saint.

The exposition greatly increased the veneration and confidence in our new Saint.

A New Novitiate — Before the Suppression, the Society of Jesus possessed in the town of Mittelsteine (Middlestone), in the Neurode District, in Silesia, a large piece of property, which some pious people in the beginning of the 17th century had donated to it for the support of its boarding school in Glatz. At the Suppression of the Society the property fell into the hands of Baron von Lüttwitz. Later a part of the property was sold, but the remainder has been acquired by the Lower German Province as a site for their novitiate now located at Exaten. The house, situated in a splendid park, whose trees certainly date back to the time of the fathers of the Old Society, has been fitted up for a novitiate. The surrounding country is very healthy and beautiful. The nearby Eulen and Heuscheuer Mountains afford a beautiful view. This is the first novitiate to be established by the Society on German soil since its expulsion in the year 1872. It would afford the donors of the property not a little satisfaction to know that it will again serve the purpose for which it was originally given. May the new novitiate flourish for the good of the Church in our own country and in foreign lands!

RUMANIA. *Bucharest*—(Small excerpt from a letter of Father Farrenkopf.) I have been here in Bucharest, at Strada Bertholot, with Father Arndt for several months now, for the purpose of founding a residence. As yet we have no house of our own. At present we are living in the house belonging to a chaplain of a convent, which the nuns placed at our disposal. I first began my work here with a mission, which I preached in

one of the two parish churches here, but I preached to almost empty pews. We must proceed cautiously in gathering our Catholics together and in strengthening them against the overwhelming influence of the schismatics. Catholics here are very poor, and are discriminated against in almost all instances. Catholic girls find it difficult to discover Catholic husbands, and hence there are many mixed marriages. I expect shortly to give a retreat to about 80 Catholic girls; only 20 of them come from families in which both the parents are Catholic. A Catholic mother recently told me that she would not allow her daughter to make this retreat, because the daughter came away from the last retreat she made, filled with enthusiasm for her faith which might endanger her intended marriage with a rich relative of her schismatic father; and that would mean under present conditions here, the giving up of her faith.

Another work which occupies a good deal of my time is the preparation of sermons to be preached every two weeks, during which the king is usually present. Besides, I give missions as often as I can. Many of them are very consoling, but very trying on my strength. During one of them the church was not large enough to accommodate the crowd, although it was supposed to hold at least 1,500 people. During the closing celebration at the erection of the mission cross, several mishaps occurred which might have been avoided, but at least they had this good result that they brought to the notice of the schismatics the celebration, which made a very good impression on them. During one of these missions seven college boys came to me and asked me to help them enter a seminary. Unfortunately we have no seminary here which has a sufficiently high standard.

JAMAICA. *Kingston. New Superior*—On May 15th Very Rev. Francis J. Kelly was appointed Superior of the Jamaica Mission to succeed Rev. Francis X. Delany, who had held that office since Bishop O'Hare's elevation to the episcopate in 1921. Father Kelly has been on the Jamaican Mission for the past ten years, first as a master at St. George's College, Kingston, and for several years past, in charge of the Missions in the Above Rocks District. Two new churches at Cassava River and at Devon Pen, bear witness to the great work which he did while on the Mission. Father Kelly left Jamaica on September 5th for Rome via New York. While in Rome he will attend the Convention of Jesuit Missionaries, which is being held there in October. Father Wheeler, formerly in charge of the Savanna-la-Mar District, will act as Vice-Superior while Father Kelly is away.

St. George's College—The results of the Cambridge Local Examinations, which were held last December, reached Jamaica in April. Six of the Senior students received Senior Certificates and twenty Juniors, out of twenty-one who sat for the examination, received Junior Certificates. In the Senior Division, George Desnoes, a nephew of the late Rev. William Desnoes, of the Maryland-New York Province, passed with honors; in the Junior Division two students received distinctions in Latin.

In October of this year the College will celebrate the seventy-

fifth anniversary of its foundation. Recently Father M'Donald, Headmaster of the College, called a meeting of the graduates and more than two hundred of the old boys attended. An Alumni Association was formed, officers were elected and plans were made to celebrate the anniversary in a fitting manner. As part of the celebration a Three-Days' Retreat will be conducted for the old boys, a huge lawn fete will be held at Winchester Park and a play will be presented in the College Theatre.

Bishop O'Hare in Rome—On July 1st, His Lordship Bishop O'Hare sailed from New York as Spiritual Director of a pilgrimage to Rome. While there he had the privilege of seeing the Holy Father four times, once in a general audience, then in a special audience granted to the pilgrimage, afterwards in a private audience during which the Bishop spoke with the Pope alone, and finally after having assisted at the Holy Father's Mass. He also visited Very Reverend Father General. On another occasion he discussed the affairs of the Catholic Mission in Jamaica with the Secretary for the Propagation of the Faith.

Jamaica at the Missionary Exhibit—Thanks to the zeal and hard work of Father Delany, the progress of the Church in Jamaica is well portrayed at the Vatican Missionary Exhibit. Maps, pictures of parish activities in the Island and specimens of native art and craft work and copies of our local Catholic books and magazines form the greater part of the display which is grouped together with the exhibits from Honduras and Demerara.

"History of Catholicism in Jamaica"—For several months past Rev. Francis X. Delany has been engaged in writing a book which is to be called the "History of Catholicism in Jamaica." Father Delany's departure for the States has delayed somewhat the publication of the book, but it is expected that it will be published sometime in the near future in the United States.

Du Pont Memorial—Before the great earthquake in 1907 there stood in Victoria Park, at the head of King Street, a life-size statue of Rev. Father Du Pont, a French Jesuit, who labored in Kingston for forty years before his death, and endeared himself to Protestant and Catholic alike by his great devotion to the poor of the city. During the earthquake the statue was demolished, though the pedestal with its inscription still stands. Efforts are being made now by Father J. A. Dougherty, editor of *"Catholic Opinion,"* to collect sufficient funds to replace the statue in memory of this great Jesuit.

Changes in Status—In July Fathers Delany, Canning, Kleinmeyer, Nevin and Mr. Flaherty returned to the States. Their places have been filled by five priests and one Scholastic, who came to the Island during the summer. Father Bridges has been appointed Procurator at Kingston; Father Keihne, Pastor of Holy Rosary Church, Kingston; Father Kemple is in charge of the Savanna-la-Mar Mission; Father Hannas is Master of Third Form in the College, and Father Becker is at present attached to the Cathedral.

Vocations—In June one more Jesuit novice left Jamaica to begin his noviceship at Roehampton, England. At present we have three scholastics at Roehampton, one Junior and two Novices; and one more will leave Jamaica for England in January.

Montego Bay—In August four of the Franciscan nuns from Kingston came to Montego Bay to start an Academy for girls at Prospect Hill, Father Thibbitts' former residence. The Academy has been named "Mount Alvernia," and opened its first class early in September. Besides the Academy, Father Thibbitts intends to open a Catholic Elementary School at which two of the sisters will teach. Arrangements had already been made to hold the elementary classes in a store-room over one of the wharves in the city, but a fire late in August destroyed the building.

"*Catholic Opinion*"—August, 1924. Father Joseph Dougherty succeeded Father Daniel Cronin as editor of "*Catholic Opinion.*" Due to the fact that Father Cronin had succeeded in putting the magazine on a paying basis, Father Dougherty was able to devote his attention to increasing the number of subscribers. In this he has succeeded admirably, since during the past year the subscription list has increased more than fifty per cent. "*The Universe,*" of London, recently printed a very favorable appreciation of the magazine.

JAPAN—At the end of June, Father Hoffmann, the superior of the Japanese Mission, departed from Tokio with two young Japanese companions, his former pupils, who are now continuing their studies in a German University, and arrived in Berlin on the 11th of July. He took the road through Siberia. During his journey, which lasted seventeen days, a railroad accident occurred in Siberia; the locomotive jumped the track, demolishing the forward coaches, killing thirty passengers and injuring many others. After a stay of several days in Berlin, he went on to Valkenburg and from there to Rome. On the 15th of July he went to Bonifatiushaus, the novitiate of the Lower German Province, at Emmerich-on-the-Rhine, where two Japanese novices pronounced their vows. At the end of the month he returned to Tokio, again via Siberia. At the same time two other fathers went with him, Father Max von Küenburg and Father Albert Weissenfels, the latter for the mission of Hiroshima, the former for Tokio. Father von Küenburg belongs to the Austrian Province, and taught philosophy in Innsbruck, and this he will now continue to teach in Tokio. Other fathers, who are destined for the Japanese Mission, at present are attending different universities, to specialize in particular subjects; thus, Father Kraus is studying economics in London, and Father Hans Müller, German literature at Cologne. Father Ross, the former superior in Aachen, likewise went to Tokio to teach English literature.

Tokio—The following is an excerpt from the *Jiji* newspaper (a large non-Catholic publication in Tokio): "Behind the blue Pond of Jutsuyamitsuke, just where the walls of the Imperial Palace rise, in a grove of large and ancient fir trees, is situated a tall, three-story building, distinctly European in style.

Deep silence reigns here the whole year round. It is difficult to believe that such a place exists in the heart of this large city of Tokio. The house lies in a very retired spot. Now and then a student is seen approaching and entering there; scarcely a dozen can be counted in as many hours. Even the neighbors don't know the nature of the place; 'It looks like a school,' they say, 'but we don't know its name.' This unknown school is called Jochidaigaku, the Jesuit University of Tokio—Jochidaigaku is conducted by Roman Catholic foreigners. The number of students is small, but its course of studies is excellent. Dr. Hoffman says that the instruction would be just as good, if there were only five pupils in each class, while one can find as many as a hundred pupils to a class in other schools.

"Although this ideal has not been realized fully, still with respect to the quality of its instruction, this school is not so badly fixed. All the professors live in a house nearby. This is not so remarkable, but we must emphasize here, that they live a very austere and celibate life according to their religion. Somebody has already styled it a Trappist Monastery. Not all its students, however, speak as highly of it. The lazy complain that 'the professors almost live in the school. If a person is absent or tardy, they notice it at once, and we are called to task and punished; we certainly are persecuted!'

"The teaching and study of the sciences is the chief occupation of these professors, who lead such an edifying and strict life. As a consequence they are deeply interested in school work, and their attitude towards their students is polite, charitable and eager to help. The rector, Dr. Hoffmann, himself, has the reputation of being so strict that the students call him 'The Lion'; but he is really very charitable towards them. . . The professors are likewise pious and zealous religious; nor do they exert upon their students the least pressure in matters of religion; it is never referred to in any of their lectures. Generally speaking the student is left quite free throughout his course. Is not this an excellent model for our own Japanese religious schools? . . So then these 200 students are well trained and are educated in a spirit of liberty without any loss of the happiness of youth. They feel quite at home in school and do not appear to be under any restraint.

"But the school itself has its own difficulties: All the professors are foreigners; the lectures are given in German or English; moreover, the lectures continue uninterruptedly for several hours each day. In the beginning the students cried out against this. Though the ink may dry on their pens, their tears never cease to flow. They complained thus: 'We are Japanese; why, then, are we obliged to learn so much German?' In spite of this they come to school regularly and apply themselves so diligently to the study of German that they are often heard to repeat in their sleep as well as when awake: 'ich bin, du bist, er ist." . . 'After receiving their diplomas they are usually employed by the foreign commercial firms. Many also take up the study of German literature. It is said that the name Jochi will soon be changed into 'St. Sophia,' because Jochi smacks too much of Buddhism."

PHILIPPINE ISLANDS. *Ateneo de Manila*—The three months preceding the closing of school were busy ones at the Ateneo for students and faculty alike. Fortunately the hot season, which usually begins late in February, held off until a week after the Commencement.

Father Mulry's Last Vows—Saint Ignatius Church on the second of February was the scene of a simple, but impressive, ceremony, when on this Feast of the Purification, Father Joseph A. Mulry, S. J., pronounced his last vows. Reverend Father Rector, Father F. X. A. Byrne, S. J., said the Mass and received the vows. The sight of the entire student body of College, High School and Preparatory Departments receiving Holy Communion for his intention must have been a source of great joy to Father Mulry, as it was of edification to all of us. Later in the morning all assembled in the Ateneo Theatre, where an appropriate program of music and speeches was presented in honor of Father Mulry. In turn he responded, briefly thanking the boys for their generous spiritual gifts. The thunderous applause gave evidence of his popularity at the Ateneo. But its prolongation reminded Father Mulry that he had omitted a very important point. So he ascended the stage and declared a holiday for all. Needless to say the announcement was well received.

Father Vallbona, S. J.,—Reverend Father José Vallbona, S. J., Rector of San José College, a seminary for secular priests in charge of our Fathers, was taken seriously ill on the night of November 25th. After careful attention he had gained sufficient strength to secure the physician's permission to say Mass on Christmas Day. Since then he has been slowly recovering.

Father Superior's Visitation—Very Reverend Joaquin Vilallonga, S. J., Superior of the Jesuit Missions in the Philippine Islands, made his annual visitation of the Ateneo de Manila during the week of February 9th. Reverend Father Superior had nothing but words of praise and encouragement for the American Fathers and Scholastics in their work of upholding the well-established reputation of the Ateneo as an institution of learning.

Bishop Muldoon's Visit—Bishop Muldoon, of the Diocese of Rockford, Illinois, in company with Monsignor Kelly, of Chicago, paid a visit to the Ateneo on the day of the Military Commencement. The Ateneo faculty and student body were privileged and honored to listen to a short, but forceful, address made by the Bishop at the exercises. His eloquent words on the Soldiership of Christ made a lasting impression on the boys. Incidentally, it was the first time that an American Bishop from a diocese in the United States landed in the Islands.

Educational Survey—While the official reports of the Munroe Educational Survey Commission have not yet been made public, it is quite safe to quote here a few of the statements made by a member of the Commission, Dr. Duggin, former lecturer in Political Economy at the Georgetown School of Foreign Service. He was assigned to the inspection of all the colleges in the Island, both public and private. Father Morning, Dean

of the Ateneo, in the absence of Father Rector, conducted Dr. Duggin through the various departments, visiting all college classes in session at the time. To the heads of the scientific departments he remarked, "You have an abundance of equipment—quite a contrast to what I have seen elsewhere." He was "greatly surprised and highly pleased" with the students' library, which is truly remarkable and exceptional for the Islands, thanks to our friends in the United States and the Philippines. To Father Dean on leaving, "Convey my congratulations to Father Byrne," he said, "and tell him I was highly pleased with my visit to the school. I wish I could say the same about other schools."

"Spick and Span"—Among the many flourishing organizations at the Ateneo which have the uncompromising support of the student body, the recently formed "Spick and Span" holds a prominent place. Its efficiency beyond doubt is due to wide propaganda carried on by the originators of the movement. Weekly advertisements, in the form of artistic posters, glaring headlines, catch phrases, and an occasional limerick, so vividly place the ideals of the organization before the minds of the students that the most sluggish were roused to action. Under the direct supervision of Father Morning, assisted by a Royal High Commission, composed of the ranking officers of the Cadet Battalion, all the classrooms of the High School Department were scrupulously inspected every Saturday morning on points of general neatness, order and cleanliness, of floor and blackboard. A rating was given on each of these four points. The class receiving the highest percentage was awarded the "Spick and Span" banner for the week. While the work of the organization was confined primarily to the classrooms, the corridors and patios benefitted in due measure, which was evidence enough that the boys were solidly behind the efforts of the Royal High Commission.

Diamond Jubilee of Father Sanchez, S. J.—At the Ateneo on March 15th a very distinguished gathering of prominent men, ecclesiastical and lay, assembled to honor Father Francisco Sanchez, S. J., at a reception and banquet given by the Alumni on the occasion of the sixtieth anniversary of his entrance into the Society of Jesus. The Apostolic Delegate, Monsignor Guillermo Piani, Most Rev. M. J. O'Doherty, Archbishop of Manila, the Rev. F. X. A. Byrne, S. J., Rector of the Ateneo, and over two hundred and fifty guests, most of whom have been life-long friends of the Reverend Jubilarian, were in attendance to pay their respects. Many of his former pupils were happy to congratulate their beloved Professor, who had been on the faculty of the Ateneo in the old days of '70, '80 and '90. It was a memorable day for the Philippines and for Father Sanchez, who has labored among the Filipino people for almost half a century. The principal speakers at the celebration were Dr. Fernando Calderon, Director of the Philippine General Hospital; the Hon. Gregorio Arañeta, a prominent Manila attorney; the Hon. Norberto Romualdez, Justice of the Supreme Court, and the Hon. Felipe Agoncillo, Secretary of the Interior.

Father McNulty, S. J.—Father Hugh J. McNulty, S. J., Director of the Catechetical work of the Archdiocese of Manila, left on the Empress of Asia on March 18th for Hongkong and Shanghai. In Hongkong he conducted a mission at the Cathedral lasting one week. Standing room was at a premium. A week later he was in Shanghai at St. Joseph's, the French Jesuit Church, where he gave an eight-day mission to the English congregation of the parish, who are under the care of Father McDonnell, S. J., of the Canadian Province. Father McNulty returned to Manila shortly before Easter.

Graduation Retreat—During the three days preceding Commencement Father Rector gave a retreat to the members of the graduating classes of High School and College at Santa Ana, the Jesuit House for laymen's retreats in the Manila suburbs. Attendance was optional, but the boys responded nobly, over a hundred of them attending during the three days of prayer, meditation and spiritual reading. The seriousness of purpose with which they made the retreat was evident to all. They even refused Father Rector's offer to allow a few hours a day for recreation, basketball, handball, etc., saying that they thought they would make a better retreat if they kept silence the whole time.

Father McNeal, S. J.—The Ateneo suffered a loss in the departure for Japan of Father Mark J. McNeal, S. J., shortly after the closing of school. Father McNeal was for many years the only American Jesuit attached to the Catholic University of Tokyo, and for some time was Professor of English in the Imperial University of the same city. A few months ago he was advised by physicians to seek a warmer climate as an aid to recuperation after a serious illness. Though he had come to Manila for a rest, the tropics so completely restored Father McNeal to his former health and vigor that his zeal prompted him to give a number of retreats to various religious communities throughout the Island of Luzon. He is returning to Tokyo for the opening of the new school year.

Missionary Work—Fathers Schmitt and Mulry have been busy conducting retreats for different religious congregations in Manila, during the vacation season. Father Mulry also gave a retreat for Catholic army men at Corregidor, the island fortress at the entrance to Manila Bay. Father Rafferty and Father Roth have gone to Dapitan, one of the most difficult of the Jesuit Mission Stations in the great Island of Mindanao, to give some of the Spanish Jesuits, who labor there, an opportunity for a few weeks' rest at Manila.

Ateneo Commencement—At the Commencement Exercises of this year, held on the evening of March 22nd, the Ateneo de Manila was highly honored by the presence of the Apostolic Delegate to the Philippine Islands, Monsignor Guillermo Piani, who, in his address to the graduates, spoke in glowing terms of the present enviable position of the Ateneo in the field of Catholic higher education in the Philippines. This year's commencement marked an epoch in the history of the Ateneo, for on this occasion, for the first time in its long existence, and, so

far as we can learn, in the educational history of the Philippines, the degree of Bachelor of Arts was conferred upon three Ateneo graduates after the completion of the full four-year college course. Shortly before the advent of the American Jesuits to Manila the educational authorities of the Islands ruled that the A. B. Degree should be awarded only after the full four years of college studies had been completed. Before that ruling it had been the universal custom in the Islands to grant the A. B. Degree to boys who had spent only two years in college. The additional two years of college work required by the new ruling discouraged a large number of our boys from continuing their college courses. They preferred to attend other schools, taking there a two-year preparatory course in Law or Medicine, which fitted them for entrance into the corresponding professional schools of the universities. To give such boys an opportunity to receive their preparatory courses under Catholic influences, the Ateneo instituted pre-law and pre-medical courses, and in this way we succeeded in keeping a good number of the boys with us for two years after high school graduation. Such "pre" courses were introduced with some reluctance. Our ideal remains to give to as many boys as possible the full four-year college course leading to the A. B. Degree. To this end we have spent much time and energy urging the present high school students to take up this standard A. B. course. Though the present results of our efforts seem almost negligible when compared to the crowded Jesuit Colleges of the United States, yet here in the Philippines even three A. B. graduates is nothing short of a triumph.

The Ateneo is almost alone among the schools of the Philippines in its endeavor to attract the young Filipinos to this course. The Government University and National University, the two largest schools in the Islands, each with an enrollment of upwards of five thousand students, had only one A. B. graduate each this year. Our efforts to build up the A. B. course in preference to the two-year pre-law or pre-medical courses is due to our great desire to send out from the Ateneo to the four corners of the Philippines young men fully trained and adequately equipped to become great Catholic laymen, and leaders of this Catholic people in every walk of life.

Summer School — Shortly after the closing of school the Fathers and Scholastics of the Ateneo Faculty left Manila for Mirador, Baguio, where they made their annual retreat of eight days, and attended Summer School in preparation for next year's work.

Catechism—Another article in *The Letters* relates how the generosity of many of the Ateneo boys impelled them to spend the vacation months in teaching Catechism to the children of their home towns.

Second Ateneo Camp—Before taking up this summer work, some 250 of the Ateneo Cadets and Boy Scouts enlisted in the Second Ateneo Military Camp, which is held in the "pine-clad hills" of Baguio during the two weeks immediately following commencement. The camp is ideally situated some 5,000 feet above sea level in the Mountain Province of Luzon, about 150

miles north of Manila. The camp is modeled closely on the Plattsburgh and other R. O. T. C. camps in the United States. Captain Elarth, U. S. Army, and Lieutenant Opie, a West Pointer, gave the Cadets a course of instruction in military tactics during the two weeks. Governor-General Wood is in full accord with the purpose of the project, and manifested his deep interest throughout the encampment. One morning, hearing the boys singing at the early Mass, he came over to the camp immediately to watch the exercises of the morning, keeping his whole household waiting till ten o'clock for breakfast. The expense of the camp for the individual boy is extremely low. This is due to the generous co-operation of Mr. Halsema, Mayor of Baguio, and to the benefactions of Major Garfinkel, U. S. Army. Father Byrne and five other Jesuits live at the camp with the boys, thus assuring a thoroughly Catholic atmosphere for the period of the camp. There were two Masses daily, and the number of daily Communions averaged about 100.

Striking Growth — The opening of the Ateneo on June 16 brought with it the greatest number of students the Ateneo has had since the arrival of the American Fathers in 1921. The total enrollment in Grade School, High School and College is well over a thousand. All departments report a notable growth in numbers. The large number of students at present in the Ateneo is only an indication of what could be had with larger buildings and more professors. In all, between 200 and 300 boys had to be refused admittance owing to the lack of accommodations for them. Low marks with a general deficiency in study kept out an equal number.

Preliminary steps towards relieving the crowded condition of our present quarters were taken by opening a new building for the College Department. This building, which adjoins St. Ignatius' Church, was formerly a Catholic Dormitory for University students, and is now known as Xavier Hall. In the High School the large number of boarders has made necessary the formation of a new division. This made possible the complete separation of Grade School and High School boarders. Heretofore the older boys of the Grade School had formed part of the younger High School Division.

Sugar Technology—With the opening of the school year was announced the introduction of a new course of study, Sugar Technology. This course has been occasioned by the many requests received from students interested in this industry and from owners of large sugar plantations in the Visayan Islands. Rev. Richard B. Schmitt, S. J., head of the Chemistry Department, will have charge, assisted by Mr. Eugene A. Gisel, S. J. The equipment and apparatus necessary for this work were displayed for public inspection during the opening week.

On June 2, the steamship, President Wilson, carried back to San Francisco, Father Edward J. Moran, S. J., former Rector of Seminary College, Vigan, and Mr. John O'Connell, S. J., of the Ateneo Faculty. Father Moran goes to New York, while Mr. O'Connell takes up his theological studies at Woodstock College.

The Rev. José Valbona, S. J., Rector of the Seminary and

College of San José, sailed for Spain, on June 5. He was accompanied by three Lay-Brothers, who are returning to their native land after more than twenty years of missionary service.

On July the first, the College Theater was the scene of a farewell entertainment, given by the student body to the six Jesuit Professors of the Ateneo, who are returning to the States this month. Father Prendergast and Messrs. Meagher, Carpenter, Kennally, Mabanta and Willmann sailed the next day. Father Prendergast was the first of the American Jesuits to arrive in Manila after this mission had been assigned to the Maryland-New York Province.

The Ateneo Athletic Association has secured a large building to serve as a gymnasium for the College and High School students. Such a gymnasium has been a crying need for some time, owing to the six months' rainy season, when outdoor sports are an impossibility. The building is situated within a few minutes' walk of the school, and when remodeled will contain a gymnasium and the largest basketball court in Manila. The generosity of a non-Catholic has given us the use of this building.

New President for the Ateneo de Manila — Father F. X. Byrne, S. J., has handed over the presidency of the Ateneo to Father James Carlin, S. J., who up to a year ago was president of Holy Cross College, Worcester, Mass. Father Byrne, the first American president of the Ateneo, brought to it American methods. He was a well known figure in Manila, exercised a powerful influence and was a close personal friend of the Governor General, Leonard Wood, who often praised publicly his splendid work.

A daily of Manila in its leading editorial wrote: "We must say that we feel the departure of Father Byrne with a keen sense of loss, for Manila has learned to love and admire his qualities as a public-spirited man, quick to respond to its needs, and always ready to lend a hand whenever his help was needed for a good cause. He has left behind him a record of disinterested service to the Filipino youth that has gained for him a secure place in the hearts of all those who have benefited by his educational work here. A monument to his brilliant record as an educator, militant and constructive, is the school that he has built up and which he has succeeded in raising to the highest standards of academic requirements."

Father Byrne was escorted to his steamer by Governor Wood in a specially chartered launch, accompanied by many friends prominent in the ecclesiastical, army and business circles.

San José—Among the new members of the faculty of the Seminary and College of San José, conducted by the Jesuit Fathers, are Father Henry A. Coffey, S. J., formerly Professor of Dogma at Seminary College of Vigan, Mr. Francis T. Toolin, S. J., and Mr. Bernard F. Doucette, S. J., also from Vigan. Father Coffey will teach Dogmatic Theology at San José. Messrs. Toolin, S. J., and Doucette, S. J., besides handling the Mathematics and English, will begin work in the Observatory.

Mindanao. The Knights of Columbus Reach Zamboanga— Father Monahan, S. J., has been for months assisting in the organization of a Council of the Knights of Columbus. Father

Monahan believes in books, brass and knights, especially if they be of the Columbus variety. On Pentecost Sunday the new headquarters were opened. Over three hundred public school teachers attending summer school at Zamboanga were invited to be present at the formal opening. The Grand Knight in a neat speech won the hearts of all by showing that the Knights stood ready to co-operate in a special manner with all plans for education. The K. of C. reading room, which has been stacked with a full line of American magazines, pamphlets and Catholic newspapers, was then thrown open to the public.

The Knights Celebrate Corpus Christi—On the feast of Corpus Christi the new Knights in full dress, headed by a brass band, formed a conspicuous portion of the procession. Six Knights carried the canopy as the Blessed Sacrament was carried through the city. Hereafter the Knights will take a prominent part in all religious activities. Many of them are daily communicants. It has been decided that all will receive Holy Communion in a body four times a year.

K. of C. Library Still Closed for Lack of Books—Pending the arrival of more books from the States, the K. of C. have delayed opening their new library. The public is looking forward to the advantages this new library will offer, and the Knights are looking anxiously for their friends in the States to send them used books of whatever kind. There will be a great demand for Catholic books, and the supply on hand is too small to warrant the opening of the library.

UNITED STATES. *New American Jesuit Mission Magazine*—With the July, 1925, issue, *The Pilgrim of Our Lady of Martyrs*, formerly the official organ of the Jesuit Seminary Fund of the Eastern Provinces, has so changed its scope and purpose as to have changed identity in all but name. Formerly a quarterly, it now becomes a monthly; formerly devoted to chronicling the home and missionary work of the Eastern Provinces, it now becomes "a missionary magazine devoted to works past and present of North American Jesuits in mission fields, home or foreign."

The new aim of the magazine is outlined in an inspiring "Foreword" to the July issue of *The Pilgrim*. "The shrine"—at Auriesville, N. Y., where Jogues, Goupil and Lalande suffered for the Faith, "will be a national shrine, for it belongs to all America. *The Pilgrim*, too, must become national in scope. Hence anything of merely local interest will no longer find place in its pages. *The Pilgrim* will be no longer the organ of the Jesuit Seminary Fund of the Eastern Provinces of the United States. However, the subscribers to this Fund will receive the Pilgrim for the remainder of the year. After that they will be provided for in another way."

"In the new *Pilgrim* you will find the story of modern American Jesuits, brothers of the new Martyrs, and the work they are carrying on for Christ in the Home Missions amongst the western Indian tribes, in Alaska, Jamaica, British Honduras, the Philippines, Japan and India."

AURIESVILLE—An account of the celebration held August sixteenth at the Shrine, to celebrate the beatification of the Amer-

ican Martyrs, written by M. Clemens, a correspondent of the "*New York World*": On August sixteenth, at Auriesville, once the Indian village of Ossernenon, where Jogues and Goupil and Lalande were killed for the Faith, now a glorious tribute to these Martyrs and America's famous Shrine, was held a public demonstration in honor of these valiant soldiers of Christ by the great number of pilgrims who came to pay honor and veneration to God's chosen ones. The Right Reverend Bishop of Albany, the Reverend Provincials of the Society of Jesus, Lawrence J. Kelly, S. J., James M. Kilroy, S. J., and J. M. Filion, S. J., Monsignori, a throng of black-robed priests, Iriquois Indians in their native costume, Onondaga Indians in the dress of civilization, ten thousand or more pilgrims coming to the Shrine by special train or crowding all the highways leading thither with their automobiles and motorcycles and buses, all these gathered to do homage to the men who shed their blood and died that America might be Catholic.

It was my rich privilege to be one of the 10,000 or more who participated in the pilgrimage that marked the public solemnization of the Beatification which on Sunday, August sixteenth, bore witness to the spiritual elation of the faithful at this bestowal of Divine Grace on this beautiful spot of the Mohawk Valley. Never did I see a deeper or more sublime faith than marked all those who stood in reverential awe before the shrine to these valiant Soldiers of Christ who smiling met the most fiendish tortures ever devised to bring pain and suffering to the human body.

And among the Martyrs none stood out so brightly in the minds of those who were there as Isaac Jogues, the gentle priest, to whom suffering for Christ was a joy, the man of undaunted courage, of unlimited fortitude, of gentle culture, of high education, discoverer of Lake George, the first white man to stand on the shore of Lake Superior, the first priest to set foot in what is now the City of New York. Had Father Jogues devoted his time, his courage and his splendid ability to the service of earthly kings, his fame long since would have spread from horizon to horizon, no matter what might have been his account with God. But he preferred to spend his life in the service of God, which meant in his case in the service of his fellow-man. He chose to go into the places of incredible dangers, and at the end, to what he knew was certain death, that he might spread the word and set the example of a faith as sublime as the world has ever known.

People of all religious creeds have read with shrinking hearts and clenched hands of the sufferings of the early Christian martyrs, and those of a later time, who were thrown to wild beasts, torn on the rack, tortured on the wheel, or least vicious of all, hanged, drawn and quartered, but in no place in the martyrology can be found such a succession of horrors as the tortures imposed upon these early missionaries to this country at the hands of the Indians they sought to convert. If one be of superficial mind, one can read of the sawing off of fingers with a shell, of the amputation of a thumb with a tomahawk, and the incision of a splinter that is driven through the flesh

to the elbow, of the tortures of the gauntlet, with its blows from clubs, from thongs and from knives, of the fiendish adroitness of the Indians, in stopping just short of the fatal stroke that would end the sufferings of their victims. There was no coup de grace in their manual of torture, and a quick death was vouchsafed only where the rage of the torturer passed all bounds, or where there was fear of a possible rescue or escape. It was never given as an expression of mercy.

And being of superficial mind, one can soon let the lightly limned picture fade from one's mind, because it was "all so long ago and he's dead now and his sufferings ended." But if one be of serious mind and of normal imagination, the horror of it all and the heroism behind it makes an impression that can never be eradicated.

These were the thoughts that rushed through my mind as I watched those about me, and saw the faith and devotion of these supplicants for Divine help. Shining in their eyes was faith in the heritage of grace of Father Jogues and that the heart of kindness and sympathy which welled in him for his Indian charges would throb, too, for them in their troubles.

It is hard to decide whether to speak of the depth of the devotion or the height of spiritual exaltation of those to whom was applied the relics of Father Charles Garnier, one of the eight Beatified, by Father J. Filion, Provincial of Canada, and of Gabriel Lalemant, applied by Father Cox. The sublimity of the faith of those seeking relief, the sick, the lame, the blind—they came in scores, and pointed to where they wanted the relic applied, the eyes, the ears, the lungs, the heart, the withered limbs, could not help but reach the heart strings of those who had escaped affliction, and who added their prayers to those of the martyred ones, for the relief of the applicants. There are no relics of Father Jogues. When the Indians finally killed him, they put his head on a pike stuck up outside of Ossernenon, and the rest of the body went no one knows where.

Another impressive feature of the solemnization was the devotion of the Iroquois Indians who had come from Canada for the ceremonies. Their contrition for the deeds of their ancestors was so obvious, so deep, one could not help but feel that it would help the prayers of the martyred for their tortures in winning ultimate pardon for the untutored savages who wrought such fiendish tortures.

It was a wonderful day, that day of solemnization, for the modern Brothers of the Martyrs. Time after time they led the pilgrims in groups over the rough road and down the stony trail of the ravine in which Father Jogues had given burial to the body of René Goupil, martyred at the time of Father Jogues' first capture and torture. Many men have dug desperately for treasure in almost every spot under the sun, but none have dug with a deeper devotion, or with a higher purpose than have various pilgrims at varying times, seeking the relics of this heroic layman. Unfortunately, no trace of the burial place has yet been found, but hope persists that it will be, for every check on the memoirs of Father Jogues shows that he was marvelously accurate in his record of distances and directions.

It was down in the ravine that Father Filion told us the story of Goupil, while we paid reverential heed to the Sepulchre, to the statues and the other reminders of the path of Christianity to the human heart.

The final ceremony of the day was the Procession of the Blessed Sacrament, as it is on every day when the weather permits. The pilgrims form in ranks and march to the three altars on the gound erected for this service. If the weather be unfavorable, the Benediction of the Blessed Sacrament is substituted.

The Chapel, with the exception of the actual sanctuary, is almost like a crazy carriage shed, open to the four winds, floored with rough boards and furnished with rougher benches. Only a handful of pilgrims found entrance here, the rest knelt on the grass round about, as Mass followed Mass, not even able to catch a glimpse of the altar. I kept wondering as I looked on this Bethlehem-like shed, if indeed the blood of these Martyrs would become the seed of a church, a basilica to the American Martyrs fit memorial of their heroism. Jogues tells of the vision he had whilst in captivity of a great edifice on this site. Was it a vision of the future? If it comes it must come from the bounty of the rich, for most of the pilgrims are poor who come here to seek a pathetic relief from their physical ills. It is to the raising of funds for a fitting place of worship and memorial to the Martyrs, that Fathers Francis Breen, S. J., and Joseph Farrell, S. J., and Ignatius Cox, S. J., are bending all their energies. The prayers of the pilgrims who have seen the beauties of Auriesville and felt the spiritual elation of its influence are with them.

The central feature of the services at the altar was, of course, the Pontificial High Mass, celebrated by the Rt. Rev. Edmund F. Gibbons, Bishop of the Albany Diocese, with the sermon by the Rev. J. J. Wynne, editor of the Catholic Encyclopedia, and Postulator for the Cause of the Martyrs in the process leading up to Beatification.

"Rome rejoices," declared Father Wynne, in ringing tones, "that America has at last enrolled her first saints." He told of the processes leading up to the beatification of the martyrs, and described the ceremonies, at which he was present.

Bishop Gibbons told of the wonderful work the people of Albany have done in building up Auriesville as a place of worship, and of what was yet to be done by the faithful of his See toward the building of a proper basilica to shelter the few relics of the Martyrs existing and to do honor to the heroic memory of the newly enrolled among the blessed.

There is something compelling about these shrines to those who have suffered and died for Christ, at which scoffers may sneer or rage, as befits their temperaments, but even they, in their hearts, feel the grip of approach. It is, therefore, not at all strange that pilgrims alighting at Auriesville, emerge from the trains much as though they were entering a church. There is a reason for this at Auriesville, for Father Breen, the director of the Shrine, meets each group of pilgrims at the train, and they form in procession behind him and proceed to the

shrine, reciting the rosary. But Fonda is some three miles away, and many of the pilgrims go that way and walk to the shrine, repeating the rosary.

On the Sunday of the solemnization, from dawn until noon, Mass followed Mass in the shrine chapel, a covered sanctuary with most of the auditorium benches in the open, and each Mass attended by most of the ten thousand who had gathered from New York, New Jersey and Canada. Conspicuous among the worshippers were five Iroquois Indians from Montreal, of the faith, though descendants of the tribe that tortured Father Jogues and his companions, and other Jesuits at other points in the New France which they so valiantly strove to Christianize. It was interesting to watch this little group of Indians, panoplied in their aboriginal finery, feathers and all, leading the processions to the Masses, and gazing with rapt interest on the beautiful portrait of Father Jogues, surrounded by the other beatified ones at the altar, painted by Miss J. Glaser, and now at last raised above the altar as his final note of earthly triumph over his agonies.

Then there were two women, carrying six-foot candles, lighted, and groping on their knees through the long aisle to the altar in petition for a particular intention. What was it? That was between them and their God. But the lesson of their deep faith, and its inspirational effect upon the beholders of this, and many other acts of devotion as impressive, these are the things for which Mother Church decrees the veneration of the sainted dead. That is what the Creed means when it proclaims belief in the Communion of Saints.

Boston College—The year 1924-1925 witnessed the inauguration of several new activities and the efficient continuation of past ones. Along material lines the outstanding achievement was the completion of the science building according to the plans which call for a group of collegiate Gothic edifices. A detailed description is given in another place. Suffice for the present to give one of the many commendations passed on it. When Msgr. Louis van Hoek, S. J., Bishop of Patna, visited the college he remarked that not one of the Indian institutions professing to teach science could compare with the edifice on Chestnut Hill. Progress was also made along material lines in the matter of the library. Credit is due for this to Father Devlin, who in the face of all but insurmountable difficulties, especially of a financial nature, carried on the work. Only those who have had to contend with similar obstacles can fully appreciate what Boston College owes to him. An even more significant and far-reaching accomplishment, due to his patience and perseverance, was the incorporation of Boston College in the Association of American Colleges and Universities.

Several new activities marked the solid intellectual life of the College. Academies of History, Greek, French, Spanish, were energetically brought into being and carried on. The Academy of Contemporary History is chronologically first in this unique intellectual advance. As the name indicates, the scope and purpose is to insure a knowledge of the ramifications and import of modern political movements, an intelligent

and comprehensive grasp of the Catholic position—an understanding that will be useful to the graduate, no matter what his avocation. It is a significant and encouraging fact that a large number of the boys who intend to enter the consular and diplomatic service are taking the course with the express purpose of fitting themselves to speak with and understand peoples of other countries. The Moderator has had recourse to all the means at his disposal to make the course worth-while and interesting. The bulletin, for instance, was always furnished with news items on the subjects discussed, magazines and books were placed at the student lecturers' disposal, and even special lecturers were obtained to speak on various phases of contemporary history. Thus, Father Swickerath favored the Academy with an intensely interesting lecture on Austria. The enthusiasm and spirit of scholarliness inspired assures the Academy a brilliant future. Already plans have been made to secure lectures by foreign consuls and distinguished historical students. With the collaboration of the modern language academies, a body of college men formed in the essential requirements of their future calling will thus constitute the students of the Foreign Service School at Georgetown.

Coincident with the conduct of academies, the Boston College Musical Band had been distinguishing itself at the football games. A special word of praise, however, is due it for the performance at Syracuse during the football game and, especially, after it, when, on the request of the managers, they were asked to play in the local theatre to a packed house. With this prelude the Glee Club and Orchestra in November began their year's work. In December there was a performance by the Glee Club in Cambridge, followed on New Year's Day by the W.N.A.C. radio concert. Soon all kinds of requests began pouring in on the Moderator, Mr. Clarence E. Sloane, S. J., for joint concerts of the Glee Club and Orchestra. Barely half these requests could be satisfied. Concerts at Weymouth, Somerville, Canton, Stoneham and South Boston were enthusiastically attended by large audiences in every instance. Finally, before the mid-Lent performance, the Glee Club went to Tremont Temple and won the applause of the proverbially exacting audience. On Laetare Sunday the biggest concert of the year exclusive of the joint B. C.-H. C. was held at Jordan Hall before an audience of approximately 1,000 persons. But the crowning glory of the year was the concert at Symphony Hall. Cardinal O'Connell attended, as well as distinguished clerical and lay alumni of the rival institutions. Well-nigh 2,500 persons were present and applauded to the echo the efforts of their favorites. The fine taste displayed in the selections, the energy in execution and gentlemanly deportment of the boys under trying circumstances won universal commendation. The total number of persons who listened to the clubs approximated 10,000. The singers and players thus developed form, a splendid inheritance for the next year.

The second of the academies to see the light at Boston College was the Greek Academy. To the reading of the Ratio and commentaries, to the fact that so little classical literature is

(or can be) read and to the fortunate accident of an unusually brilliant class of boys, must be attributed the birth and growth of the Academy. With students well-grounded in the rudiments (only too often the last thing attended to in high schools) the Moderator succeeded in working up a certain amount of enthusiasm and enlisted the best in the two sections at his disposal for the initial effort, to read and get an appreciation of Euripides' Alcestis. This program, started sometime in October, was finished a little before the Christmas holidays. The boys who had distinguished themselves by persistent application and faithful attendance (the sessions, incidentally, were from 2.45 P. M., when regular class ends, until 5 P. M. and later) were selected as "Expositors," i. e., as the name indicates, to bring out the excellence and explain the difficulties—on request; while some of their classmates by appointment on the same basis were to act as "Inquisitors," i. e., to ask questions subject to interruption by any visitor or member of the faculty who felt so disposed. As no hall was large enough to accommodate the whole Freshman and Sophomore classes, not to speak of the college, only the regular Greek sections of both classes were admitted to the Chemistry Lecture Hall, where the first public session of the Academy took place. The Expositors were seated in front until called upon to clarify, translate, explain, etc., when they took their places behind the demonstration-table. Their opponents, the Inquisitors, were seated among the audience in the first rows. Eight minutes were allotted to each to ask questions varying from translation, stagecraft, history and literary appreciation, to grammar and prosody, all submitted to the moderator, but absolutely unseen by the men on trial. A full hour was devoted to the performance, the Expositors alternating every fifteen minutes in answering the veritable volley of questions from faculty, classmates and visitors. The success of the first attempt was encouraging. *The Boston Transcript* had a flattering news item on the matter and the eulogies of those present concurred to make a second attempt desirable. In this the financial cooperation of the Philomatheia Club, auxiliaries of Boston College, was responsible for the programs and the engraved invitations for the benefit of extern professors who might wish to attend. There were two plays submitted in this affair, the "Medea" and the "Cyclops," but the most original portion of the program was the rendition in the original Greek music—and, of course, in Greek—of the "Hymn to Apollo" and "The First Pythian Ode," of Pindar, a feat never before accomplished in America. This was made possible exclusively owing to the scholarship and artistic talent of Father John G. Hacker. It involved on his part research into all the available literature on the subject, mostly German, transcription of the music and words from the non-transferable copies in the Boston Public Library and—most ungrateful task of all—the training and selection of boys. To train them further required writing the special scores for the flute, clarionet and piano, the three instruments most nearly approximating the Greek lyre and flute. By a misapprehension it was discovered, when too late, that a

flute player could not be obtained among the boys, thus necessitating the writing of another clarionet score. However, the rendition more than repaid the splendid efforts of the musical director. Father Rector even proposed to give a more public rendition of the pieces. The exposition of the plays, especially of the "Medea," was also up to expectation. Though very much of a venture (it was late in February) the moderator bethought him of another scheme whereby boys incapable of work in Greek as such, might to a certain extent enter into the spirit and beauty of Greek Drama. Lectures were, therefore, organized to be given by them alone. The Philomatheia Club again defrayed the expenses of the programs. The series was entitled "The Dramatic Legacy of Greece," comprising fourteen lectures, an introductory one on the Greek stage, some on the tragedians with special emphasis on Sophocles and a comparative lecture on "Oedipus Rex" and "Hamlet," one on the chorus, on the musical accompaniment of the drama, on Aristophanes and on Aristophanes' successors. Every Tuesday evening the boys took complete charge of the session at the Philomatheia Club House. The action of the moderator was restricted solely to submitting a useful bibliography and correcting wrong pronunciations, especially of proper names. The lectures would take, on an average, three quarters of an hour and would be followed immediately by questions by classmates or externs. The final session of the Greek Academy as such was in April immediately before the repetitions. It was the most ambitious and also the most successful appearance of the Hellenists. Instead of boys, there were special Inquisitors, free to select the play on which they would question beforehand. They were the Rev. Michael Earls, S. J.; Mr. Patrick T. Campbell, A. B. (Harvard), Headmaster of the Boston Latin School; Mr. Horace B. McKenna, S. J., of Boston College High School, and Mr. E. Paul Amy, S. J., of Boston College. The order of questioning was left wholly to these gentlemen to decide on the appointed day so that the two boys selected had no inkling of the particular two plays on which they would be required to dilate. The plays studied were "Medea," "Alcestis," "Hercules Mad," and "Iphigenia Among the Taurians." The extensive collateral matter, necessarily required, not only was useful for understanding the plays in general, but was especially serviceable in this instance when the extern Inquisitor proceeded to delve into the only too often neglected history connected with the subject. In spite of the unavoidable absence of Father Earls, for whom Father Robert H. Johnson brilliantly substituted on very short notice, all the participants pronounced themselves highly satisfied with the closing session of the Academy. The newspaper men from the *Boston Transcript* gave expression to their satisfaction by a two-column article on "Hellenism at Boston College," thus continuing the favorable comments during the year.

The French Academy at the College owes its inception to the initiative of Father Paul de Mangeleere, who, after barely six months' residence in a new and unknown country, applied himself with vigor to his self-appointed task. The develop-

ment of intellectual powers and the banishment of provincialism is the twofold aim of the Academy, or, more properly the "Académie Francaise." The means adopted for this were as follows: First, readings in French with oral commentaries by the reader; second, short written essays (of a literary character); third, debates on a subject assigned beforehand between two or more members; fourth, prepared or ex tempore translations; fifth, literary analysis. Of capital importance in the whole matter is the fact that all transactions, written or oral, were in the French language. The officers are as follows: A Président from Senior Class, a Vice-Président from Junior, a Secrétaire Archiviste, two Conseillers and a Modérateur.

Over and above his other work Father de Mangeleere was given charge by the head of the Archdiocese of the "Cercle des Etudiants Franco-Americains" in the following communication: His Eminence the Cardinal directs me to say that he has appointed you Chaplain of the "Cercle des Etudiants Franco-Americains" for the term of one year.

Very sincerely yours,

(Signed) R. J. Haberlin.

The aim of this club is to promote friendship and get together for the purpose of knowing and helping one another, of discussing problems that face the Franco-American element, of promoting its interests, developing its talents and energies and to speak and study the French language and literature.

The inception of the French Academy was the signal for Mr. Conlon, an enterprising lay teacher, following the lead of the head of his department and inaugurating a vigorous and alert academy in Spanish. Prospective consular agents and aspirants to the diplomatic service entered into the spirit and brought the numbers to a substantial total.

There remains one intellectual endeavor worthy of mention, the Boston College-Holy Cross radio debate. For the first time in history rival debating teams competed before an invisible audience, which voted on the relative merits of the contestants according to plans and arrangements due to the initiative and energy of Father Daniel H. Sullivan. The Holy Cross team spoke from station WEAN in Providence, Boston College from station WNAC, Sheppard Stores, Boston.

Several extra scholastic activities may also find a place here. For instance, there is the series of lectures preached by Father Jones I. Corrigan in St. Patrick's Cathedral during Advent, beginning on November 30 and concluding on Christmas morning at the High Mass. The titles were: "The Church of Christ, the Teacher of Truth," "The Church of Christ, the Champion of Liberty," "The Church of Christ, the Shield of Justice," "The Church of Christ, the Mother of Christians," and "The Church of Christ, the Safeguard of Our National Life."

Of particular interest this year of the beatification of the Canadian Martyrs is the work of popularization accomplished by Father de Mangeleere. The series of lectures prepared by

him after an arduous and scholarly preparation from all the sources available in this country and in Canada, were delivered by him, both in English and French before the "Cercle des Etudiants Francais," "The Charitable Irish Society" and several learned societies and church bodies in Massachusetts. The slides prepared by Father John Brosnan, of the Weston Scholasticate, were pronounced by those who saw them to be superior to those of the "National Geographic Society."

*The account of the "Physics Teachers' Meeting at Boston College" may be found in the "Bulletin of the American Association of Jesuit Scientists (Eastern Section)," vol. II, No. 4, p. 40.

Besides intellectual pursuits of all kinds the spiritual was also in a very special way attended to. At the end of the year a "Volunteer Retreat" was organized by one of the scholastics. The purpose was to give the full benefit of spiritual exercises to boys who could not thus profit from the retreat given, so to speak, to a herd at the beginning of the year, when all are obliged to make a retreat "whether they want to or not." The "Volunteer Retreat" was everything that its name implies. No boy was in any way compelled to attend the exercises, nor for that matter, could be compelled, since the retreat was made after the school year had ended. Due to a misunderstanding, the original plan to hold the exercises at Holy Cross could not be followed out. As a consequence, those in charge had to be contented with the familiar scenes at Boston. The exercises were given at first in the Philomathcia Club and later in the Chapel at St. Mary's Hall. The boys who volunteered deserve high praise for coming up in the warmest days of the year, when the death toll from heat prostration was the largest in years. Some thirty came up to Boston from all quarters, and gave all they had to profit by the points and exhortations of Father Stinson. According to the Prefect of Studies, the number who have entered religious orders or the seminary, or intend to do so, is at least ten of this number. For these reasons the "Volunteer Retreat" is an institution that will stay.

Vocational Talks — Perhaps the most potent instrument for spiritual good among the boys was the series of vocational talks set on foot by the zealous Students' Counselor, Father Joseph F. Sullivan. In accordance with his office, and in pursuance of the aims of his Provincial, Father Sullivan thought—rightly—that he ought to strike at the root of most of the spiritual difficulties of boys, namely, the choice of the proper vocation. To give proper attention to this matter, no better means could have been found than that of giving them first-hand information, such as was provided by the Talks from gentlemen who have already met and solved many of the questions that the young men about to leave college would encounter. These talks were all informal, and were all followed by questions from the students—except the one entitled, "The College Man and the Priesthood," when the usual strange reserve was manifest. The list of lectures and the dates follow:

FEB. 6—*The College Man and Professional Baseball*
MR. J. A. ROBERT QUINN
President of the Boston American League Baseball Club

FEB. 13—*The College Man and Law*
MR. HENRY E. FOLEY, A. B., *Boston College*
Mr. Foley is now a student at the Harvard Law School

FEB. 20—*The College Man and Surgery*
DR. JOSEPH STANTON, M. D., *Harvard Medical School*
Surgeon at St. Elizabeth's Hospital

FEB. 27—*The College Man and Insurance*
MR. THOMAS E. GARRITY, *B. S., Boston College*

MARCH 6—*The College Man and Teaching*
MR. JOHN J. QUINN, JR., A. B., *Boston College*
Professor at the Boston Latin School

MARCH 13—*The College Man and Real Estate*
MR. CHARLES F. HURLEY
President of the Boston College Club of Cambridge; President of the Charles F. Hurley Real Estate Co.

MARCH 20—*The College Man and Medicine*
DR. PAUL N. A. ROONEY, A. B., *Boston College*
M. D., Harvard Medical School

MARCH 27—*The College Man and Engineering*
MR. JOHN P. GALLAGHER, A. B., *Boston College*
A.M., Boston College; M. S., Mass. Institute of Technology

APRIL 3—*The College Man and The Priesthood*
REV. BERNARD S. O'KANE, A. B., *Boston College*

APRIL 24—*The College Man and the Wool Business*
MR. THOMAS F. SCANLAN, A. B., *Boston College*
Mr. Scanlan is now located with the Vincent P. Roberts Co., Wool Merchants

MAY 1—*The College Man and Industrial Chemistry*
MR. EVERETT J. FORD, A. B., *Boston College*
M. S., Boston College; Professor of Qualitative Chemistry at Boston College

MAY 8—*The College Man and Business*
MR. HENRY J. SMITH, A. B., *Boston College*
Mr. Smith is now Buyer for the E. T. Slattery Co., of Boston

For the same reasons there was a daily Mass throughout the school year, during which the boys sang under the direction of Father Hacker. Incidentally, the chorus trained under these circumstances was surprisingly good. Even some of the neighbors commented on their excellence. Lest, however, this daily Mass be taken as a matter of fact, one should take in account the long distance most of the boys have to travel and the system of transportation. The Mass was at 8.45 in order to enable those who went to Communion every day to get something to eat before going to class. The attendance, especially during

Lent and towards the latter part of May and the beginning of June, was as high as 120. Besides Mass, there was also the Novena of Benedictions and that in honor of St. Francis Xavier, made with a devotion and fervor altogether out of the ordinary.

Brooklyn College Prep. *Knights of the Blessed Sacrament*—On the last Friday of September was begun the weekly Communion at the 8 o'clock Mass in Loyola Hall. The Student Counselor had informed those who had been Knights, as well as those who wished to become such, that all, except those individually excused on account of insuperable difficulties, were to receive Holy Communion at the Mass for the Knights in the hall. There had been some five hundred and sixty of the students who had given the Knights' "word of honor" to receive Communion at least once a week during the preceding year. The aim of the Student Counselor was to enroll the entire school on the list of Knights. The new requirement for Knighthood at the Prep instead of discouraging the Knights, past and prospective, rather made for a more virile appeal, a sacrifice of time and convenience, an evaluation of Knighthood, which won the nobler aspirations of the students.

That the crusade had in it the appeal for red-blooded young men has been attested by the most gratifying results. From the 560 Knights of the preceding year, the number was increased till it practically included the entire student body. The Percentage Board, arranged for all the classes of the school, showed the weekly percentages of the classes of the four years. The averages were determined by the number present in class and the number at the regular weekly Communion in the Loyola Hall each Friday. The two Fourth Year June classes had a year's average of 97%, section two having an average of 100% for the second term. The school average through the year ranged from 79% to 95%. When it is realized that an average of from 550 to 700 boys were going to weekly Communion in a body, and this in rain and shine, clement and inclement weather, when one reflects that many of these boys had to come from distant points of Long Island at a very early hour, when one recalls that this was done not once, but consistently through the entire school year, there is some appreciation of what a substantial appeal there is in this Crusade of weekly Communion for the modern boy. The Student Counselor attributes the success of the work to the generous and consistent co-operation of the scholastics, who made many sacrifices of time and attention at a most inconvenient time of the day. The boys showed such devotion and were so orderly that spectators and parishioners again and again acknowledged the edification they took from the wholesome inspiration of the weekly Communion of the Knights.

The Prep Players—For the third successive year the Dramatic Society of the school, the Prep Players, presented a very praiseworthy exhibition of acting in the third Christmastide theatrical, "Grumpy," at the Academy of Music, Brooklyn, on the evening of December 27th. The entire orchestra and first balcony were filled to capacity, over 1,800 being present at the performance. Five dramatic critics, representing the *Brooklyn*

Eagle, Times, Chat, Tablet and *Citizen*, acted as a Board of Judges to award the decision for proficiency in acting. This arrangement of inviting the dramatic critics of the dailies and weeklies has meant much to all concerned. The interest manifested by the newspaper men has been a stimulus to the young actors, and has meant much in the way of bringing before the public the effort of the school along dramatic lines. The generous space given to the annual endeavor in the papers before and after the performance has aided in giving the Prep Players a pronounced advantage in High School Dramatics throughout the city.

At a reunion banquet of the Prep Players at the St. George Hotel on the evening of December 30th, representatives from the casts of the last three annual productions, "Seven Keys to Baldpate," "Under Cover" and "Grumpy" advanced plans for a Catholic contribution to the "Little Theatre Movement." The suggestion for an Alumni division of the Prep Players to present one-act plays, written by former Brooklyn College Prep students in the Playshop of the Fordham Mimes and Mummers, was enthusiastically received. This collaboration with Fordham and any other Catholic College in which Brooklyn Prep Alumni may be engaged in this work, promises a constructive program which, if carried to its possible conclusion, will give just such an outlet for the efforts of aspiring Catholic playwriters as the founders of the Playshops desired. It would be but a short step from original writing, staging and presentation of Catholic plays to a league of Catholic Schools and Colleges formed as a constructive contribution to the "Little Theatre Movement." Such is the program ambitioned by the Prep Players.

Sodalities—February 2 was the date set aside for the reception of candidates into the Senior and Junior divisions of the Sodality of the Blessed Virgin Mary. Reverend Father Rector was celebrant of the Missa Cantata. A most practical and stimulating sermon was delivered by Rev. Ignatius Cox, S. J., Student Counselor at Fordham. After Mass, Rev. Hugh McLoughlin, S. J., Student Counselor at the Prep, received some 150 Seniors into the Sodality, while Rev. Joseph Lowry, S. J., Director of the Junior Sodality, received about 200 students from the first and second years into the Junior Division of the Sodality.

Parents' Night—A new feature of the school year was inaugurated by the Senior Class of Brooklyn College Prep on the evening of May 3, 1925, when they played hosts to some two hundred of their parents and friends in a Parents' Night held in Loyola Hall. The affair was arranged with the idea of promoting a stronger bond of friendship and understanding between the students, the professors and the parents. The guests upon their arrival were ushered by the Seniors into the hall, which was aglow with the school colors, blue and white, from ceiling to floor. At the rear of the hall was an improvised theater. On the floor was a series of round tables, arranged to seat all the guests for refreshments after the entertainment. All caught the purpose of the evening, and home and school

were brought very close together in a wholesome and enjoyable way.

The entertainment consisted of two scenes from two of Shakespeare's plays, "King John" and "Julius Caesar," some vocal numbers and a very excellent performance of Sir James Barrie's, "The Will." The staging, lighting effects, costuming and acting were in the hands of the Seniors, who surprised their friends with a most commendable evening's entertainment. After the plays, refreshments were offered to the guests. It was an evening long to be remembered for its entertaining, stimulating and sociable results. The parents were most enthusiastic in their appreciation of the idea and its successful execution. Universal was the realization that just such evenings of easy and wholesome interchange of ideas make for a better understanding, co-operation and union between home and school, parent and teacher, for more efficient education of the students.

BUFFALO. *Canisius College*—On the evening of September 29 the Bishop of Buffalo and fifty of his Pastors—there were six Monsignors among them— were guests of Canisius. After a modest dinner, the new additions to the building were inspected. The Bishop was pleased and was the last to leave. There are 478 in the college—an increase this year of 115 in the Arts and Science Department. A very healthy sign is that 85 of the Freshmen are taking the classical course, and that 70 of them have elected the study of Greek.

CALIFORNIA. *Los Gatos. Sacred Heart Novitiate*—Our winery has been enlarged by a two-story addition along its west side. A new winery was built a few years ago, but it was so warm a building that a new roof was needed. Its new roof grew into a brand new two-story building, next to the one in question, and continued on, so as to add a second story to a one-story cellar.

We have almost finished a "cloaca maxima." It runs down our road all the way to town. Father Weible induced the Town Trustee to meet about half the expense. Then the neighbors were to be assessed. One of the rich neighbors fought the improvement, and rather than have the Trustees go to law over the "cloaca," we took over the entire construction. The town will take it from us when the sewer is complete and will assume all the responsibility for the future up-keep. Not all the neighbors were so inconsiderate; some financial help was sent in. As many others use the sewer and have used it for years, they ought to help.

A new wing for the Novitiate will have to be constructed for use by next August. We are crowded now and will be unable to house the Novices expected for next school year. The building will replace part of what now stands and will, of course, add a great deal more. What complicates matters is that we have to use all buildings now in existence, and at the same time build on the same ground occupied by them.

Reverend Father Provincial formed a "Harvest League" of which the members pray daily for vocations, and the Priests

give one "Memento" a week in their Masses. The thirty-seven Novices are a generous answer to our prayers. Encouraged by this we hope that all the members will continue their prayers, and reap a yet greater return for next July and August. The first one to come after the League's forming was a certain Brother Kropp. At once a wag went about boosting the League. It had produced a Novice crop in just no time.

SANTA CLARA. *New Library Planned for Santa Clara*—The Greater Santa Clara Building Program so ably begun by the progressive and efficient president of the University, Rev. Zacheus J. Maher, S. J., at the beginning of his administration, is to be continued with the construction of a magnificent new library. Work on the building will be started next semester. The new building, a wing of the proposed Administration Building, will be located on Lafayette Street, between the Service Building and the Montgomery Laboratories.

The University of Santa Clara Library is to be a three-story fireproof structure of reinforced concrete, measuring 60 by 120 feet, constructed in the Spanish Renaissance style in accordance with the other college buildings. On the ground floor a stack room accommodating over 100,000 volumes will be located. The second floor will contain a large reading room above which will be a mezzanine floor where reference books and desks for private study are to be located. The offices of the librarian and his assistants, the college publications, the Santa Clara and the Redwood, and the Press Club will be found on the third floor with a file room for each. In addition a large room measuring 60 by 60 feet will be found on the third floor, which will be devoted to art display and to collections of relics dealing with the history of early California and the University in particular.

Mr. Charles South, Ph. D., who has been head of the present library for the past several years, will have full charge. In order to fit himself better for his new undertaking, Mr. South has taken and completed a course in library science at the San Francisco Public Library. He will introduce into the new University Library the methods of the San Francisco Library. As assistants he will have a corps of upper classmen of the University.

With the many new buildings going up about the campus and the greatly increased enrollment of students, it had been found necessary either to enlarge and refit the old library or to build an entirely new one. The Faculty realizing that an efficient library is necessary to maintain the high standard of a university, have, therefore, presented to the students this new library, modern in all its aspects, well-equipped and one that will rival any university in the country. In order to construct this new building, the Jesuits have sold their summer home at Manresa. With the money obtained from the sale of this property the library will be built and should be ready for use with the beginning of the next school year.

Clay M. Greene, the writer of the far-famed Passion Play of Santa Clara, has finished "The Weaver of Tarsus," a story of St. Paul, and has presented it as his contribution to the University in this its year of Diamond Jubilee.

Rev. Father Edward J. Whelan, S. J., former member of the Santa Clara Faculty, has been appointed President of St. Ignatius College, San Francisco.

New Infirmary Ready for Use—The Donohoe Memorial Infirmary which was dedicated last May with impressive ceremonies has been completed, and placed in service late this week. The magnificent new building which stands on the corner of Alviso and Santa Clara Streets, is a three-story structure, built in Spanish Renaissance style.

The new infirmary, which is able to accommodate a maximum of thirty-five patients, contains two wards of four beds, twelve private rooms for students, four for members of the Faculty; sun porches for the benefit of recuperating patients; a dispensary, a recreation room, a chapel, where Mass may be celebrated, and offices for the infirmarian and the University physician respectively. On the third floor provision for emergencies has been made by the installation of a large, airy ward.

The Donohoe Infirmary, the gift of Miss Catherine Donohoe, of Santa Clara, is dedicated to her parents, James and Rose Donohoe, pioneer Santa Clarans.

CHICAGO. *Removal of the Loyola University Press*—The purchase of a modern factory building at 3441 North Ashland Avenue by Father William P. Lyons, has enabled him to remove the Loyola University Press into more convenient and commodious quarters. New equipment has been added which will increase the present efficiency of his plant. The old rooms have been remodeled and will hereafter serve as an extension of the principal's office, a model bookstore, and an athletic supply room.

Loyola University, Chicago. The New Medical School—Record progress has been made on the construction of what virtually amounts to a new Medical School. The old school building was a composite of three buildings set back from the building line an average distance of twelve feet. The three rear sections of these buildings were well suited for laboratory purposes and have been left practically intact. The front portions, however, in addition to the obvious inconveniences of the difference of floor level were so irregular in division as to make it very difficult to arrange them for office and classroom purposes. A good part of the front portion has been torn away and a new construction extending all the way out to the building line is being made. In addition to this an entire new story is being added to three-fourths of the whole building area. The whole basement area is likewise being renovated with a new installation of washroom and locker room facilities. All the new construction is fireproof and the one hundred and twenty feet front of the building, while decidedly plain, is not without dignity and some beauty.

Present prospects are that the applicants for registration in the Medical School will be far in excess of the school's capacity.

The New Rectory—The new rectory of St. Ignatius Church was opened for inspection on the last Sunday of June. The parishioners who visited the residence that day and since, and

all of Ours who have seen it, expressed themselves as very greatly pleased with the plan of the building and with the manner in which it has been furnished and decorated.

Bishop Murphy's Jubilee—It was the privilege of the pastors of St. Ignatius Church and the Faculty of Loyola University to be hosts to Bishop Joseph Murphy, S. J., upon the occasion of his golden jubilee on July 19. A Solemn Pontifical Mass was celebrated at St. Ignatius Church, at which a number of visiting priests and monsignori assisted. The sermon on the occasion was preached by Rev. Bernard Heany, pastor of St. Gertrude's Church. A lunch was served to Bishop Murphy and the visiting priests at St. Ignatius Rectory at noon, and in the evening a special feast was arranged in his honor at the Faculty Building of Loyola University, at which members from all the Jesuit houses in Chicago assisted.

Loyola Convocation in Japan—One of the last official acts of the late Ambassador Bancroft in Tokio was to represent the President of Loyola University, on Friday, June 25, at the ceremony held at the Imperial Hotel Auditorium at which he presented the degree of Doctor of Laws granted by Loyola University to Doctor Morinosuke Chiwaki, internationally known oral surgeon of Japan and president of the Tokio Dental College. Many notables attended the ceremony, and six hundred and fifty guests sat at the banquet following the ceremony. Viscount Goto assisted at the presentation. Just two months from that day the President of Loyola University assisted at the funeral services for Ambassador Bancroft here in Chicago.

Freshman Day on the North Campus—Freshman Day this year, Wednesday, September 16, will be remembered as a distinctly progressive step in the history of student activities on the North Campus. At 9 o'clock the entire Freshman body assembled in the Gymnasium where they were addressed by Rev. Joseph Reiner, S. J., Dean of the Department of Arts and Science, Thomas Stamm, President of the Student Council, and Robert Hartnett, President of the Booster Club. At 10 they were administered the usual Freshman Psychological Test, issued by the American Council of Education, after which a buffet luncheon was served in the North Campus lunch room. In the afternoon they were conducted to the students' chapel, where a short sermon was given by Father Joseph Conroy, S. J., followed by Benediction of the Most Blessed Sacrament. They were then introduced to Coach Kiley and the members of the Varsity football team, and taken on a tour of inspection of the various buildings of the North Campus, ending with the gymnasium, where the swimming pool, billiard room, bowling alleys and all the convenience of Loyola's up-to-date recreation center were thrown open for their use.

It is also worthy of note that, in all Freshman English classes this year, *America*, the Jesuit weekly publication, will be used as a text for collateral study.

An intensive campaign is likewise being conducted in all Freshman and Sophomore classes to teach the students the correct principles and methods of application to study. The

text used is "How to Study," by A. W. Kornhauser, published by the University of Chicago Press.

Record Number of Novices—The number of novices who entered the novitiate this year from Chicago is the largest on record. Nine were accepted from Loyola University and Academy and five from St. Ignatius High School. In addition to these, a number of young men who had not attended Jesuit schools applied at Loyola and St. Ignatius for examination and were afterwards received at Florissant and Milford.

Subscriptions to "America"—In accordance with the suggestion made by Father Wilfrid Parsons, editor of *America*, at the last meeting of the Jesuit Educational Association, all the Fathers and scholastics at Loyola have been granted private subscriptions to "*America*."

St. Ignatius High School. Holy Family and St. Agnes Schools—Along with many other past glories of the old Holy Family Parish have gone the Holy Family School at Morgan Street near Roosevelt Road, and St. Agnes School at Morgan Street near Fourteenth. Both schools have recently been sold, the former for $100,000, the latter for $40,000. They are now being demolished to give place to modern garages in the new Market District. The prices received are far in advance of what could be expected a year or so ago. When the wrecker's pick and bar were set against the venerable "Brothers' School" (so termed because of its association with Brothers Corcoran and O'Neill), people came from far and wide to procure bricks and stones as relics. Father John Murphy, pastor at Lyons, Illinois, a brother to our Father Joseph Murphy, captured the bell with which Mr. Carmody for thirty-five years called thousands of boys to their daily classes. The bell is now installed in Father Murphy's newly dedicated church at Lyons. St. Joseph's is now the only one remaining of the eight parochial schools which flourished in the parish.

CINCINNATI. *Retreats*—A new experiment in retreats was made late in June when a number of graduates from various high schools in Ohio and Kentucky made a three-day retreat at Elet Hall. Father O'Callaghan gave the exercises.

A beginning was also made in laymen's retreats at Elet Hall. Two week-end retreats were given in June and July. There are great prospects that these retreats will flourish, and become a regular part of the summer program of many Cincinnati laymen.

REGIS COLLEGE, DENVER. *Regis Retreats*—In all, four retreats were held at the College this summer. The first retreat, held late in June, was the retreat for the diocesan clergy of Colorado. There were one hundred priests present, and it was conducted by Bishop Gorman, of Boise City, Idaho. The next two retreats were laymen's retreats, the first of the two was directed by Father Louis Falley, S. J.; there were thirty-two in attendance. The large number of individual conferences was the distinctive feature of this retreat. The second laymen's retreat was given by Father Rector from July 30 to August 3. Forty-seven, at least half of them being young men, attended. Several of the younger men sought advice regard-

ing their rather evident vocations to the priesthood. The last general retreat of the summer was the community retreat conducted by Father Michael Leary, of Kansas City, Missouri. It closed on the feast of our Lady's Assumption, and was attended by twenty-five, about evenly divided between the Regis community and other communities.

FLORISSANT. *Father O'Meara Honored at Historical Commemoration*—One of the features of the commemorative program carried out by the Fourth Degree Knights of Columbus, on Sunday, June 14th, at Saint Ferdinand's Church, Florissant, was the unveiling by Father O'Meara of a bronze tablet commemorating the names and deeds of the pioneer missionaries who set out from this locality to spread the Faith from this first western shrine of the Sacred Heart to the Rocky Mountains. The honor was conferred on Father O'Meara because of his close identification with the great history which the marker commemorates. The program of the day included a special Mass for the Knights, celebrated by Rt. Rev. Joseph A. Murphy, S. J. The usual K. of C. breakfast and meeting followed. In the afternoon the presentation speech was made by Mr. John J. Griffin. This was followed by an historical address by Father Laurence Kenny, S. J. Hon. Judge O'Neill Ryan followed with the laymen's address. After this a life-size Crucifixion Group, erected in Saint Ferdinand's Cemetery, by Arthur Donnelly, was blessed. Solemn Benediction in Saint Ferdinand's Church closed the very successful and impressive program.

Father O'Meara Honored at Home—A double holiday was celebrated at Charbonniere on July 4, 1925, by the Juniors. The day was the sixtieth anniversary of the arrival of Father James J. O'Meara, S. J., at Florissant.

The entries in the *Diarium Domus Probationis* relating to this memorable event are interesting. June 21st, 1865, "Mr. Chambers came from St. Louis bringing word that Father De Smet had landed at New York with ten companions."

July 1st, "In the morning, after spiritual reading, the Juniors and Novices went to the fields and after a few hours returned home to get ready to greet Father De Smet and his companions. A short while later they arrived, ten in number, viz., Mr. Walshe, CC. Murphy, Lagae, Aerts, Van Loco, Van Luyten, Van Krevel, Van Acht, De Jong and Oldenhoff. Cr. O'Meara remained in St. Louis for a few days, because he was slightly unwell. Mr. Walshe and Cr. O'Meara, a second year novice, and Cr. Murphy of the first year had been obtained from the English Province. At dinner 'Deo Gratias.' In the afternoon the new novices went walking with the few other novices and Mr. Hogan."

July 4th, "In the morning Fathers Boudreaux and Stuntebeck, Messrs. Ward and Walshe, and Cr. O'Meara arrive."

Father O'Meara fills in the details as follows: "After landing at New York, we proceeded to Fordham College, where, in the old theologate, we rested for a week, while Father De Smet telegraphed our arrival to headquarters, asking for a business man to guide his troop of innocents over the railroads. With

four theologians of the Missouri Province we enjoyed the scenes around the city, and along the Harlem River and the big aqueduct.

"On Monday, the 26th, we crossed on the ferry to New Jersey, and took train to St. Louis. Father James Converse had come from Chicago to guide us, and Father Buysschaert (Bushart) joined us, making a troop of fifteen. The merry songs and laughter of the foreigners attracted attention and we were taken for an opera troop. Our giant De Jong was hugging a giant bow intended for a gift to an Indian chief. The trip seemed long. We arrived at Cincinnati on Wednesday morning, and we stopped over at St. Xavier College for dinner and recreation. On leaving in the afternoon it was a sight for edification to see the whole community out on the steps of the Athenaeum embracing us all.

"It was Commencement Day when we arrived at St. Louis University. All were invited to the hall in the evening. I enjoyed the graduating speech of the now Hon. John O'Meara, after listening for an hour to a poem read by the Rev. Father Fitzpatrick for the degree of Master of Arts. The greatest treat was to watch the meeting of Father De Smet and General Sherman, and to see them chatting together like old chums.

"After a few days' rest Father De Smet led his crowd out to the novitiate, all except me. I had been taken sick suddenly. The fatigue and excitement of so much traveling added to the summer heat of St. Louis had made me feverish. The jovial Doctor Linton, who was a special friend of Father De Smet, cheered me up with his way of joking, and assured me that I would be well in a day or so. Mr. Walshe came back from Florissant to visit me. We had been fellow novices for a year at Roehampton. He found me in good spirits.

"So on July 4th, we took train to Ferguson. And on the way I was astonished at the crowds of people in holiday dress; I was ignorant of the feast. From Ferguson we rode in a light wagon over a dilapidated plank road to Florissant, and thence to the novitiate. Father Isidore Boudreaux received me cordially, and after a little talk in the parlor said, 'Now let us visit the Master of the House,' and as he led the way to the chapel, my wonder ceased and I understood. That lesson of piety I never forgot.

"After the visit to the chapel Father Boudreaux introduced me to the novices in their ascetory. The old novices were CC. Bosche, Tracy, Calmer and Charroppin of the second year, and of the first year CC. Weinman, Real, Perkin and Hugh Mageveny, the manuductor. The first four became Juniors by September, joining Joseph Rigge and Patrick McDermott of the second year. I became the seventh Junior.

"At Florissant sixty years ago, the community of about fifty lived in the stone house which is still the central building in front. The stone residence had a hall at each end on every floor; in the middle were private rooms. The present typewriting room was kept for Father Provincial; it stood oppo-

site to Father Rector's room. The ascetory of the Novices was the hall on the west end of this building on the second floor. The hall at the other end of this floor was a dormitory for the Juniors.

"During the month of August the newcomer from Roehampton served his probation in the refectory. As refectorian he attended to the whole basement, except the kitchen, which was adjacent on the yard-side and now serves as wash room for the Brothers.

"Father Charles Coppens had just returned from Fordham, where he had been ordained, and was beginning his long and distinguished career as professor of the Juniors. He began to collect a library of the English classics. Those seven Juniors had the honor of being his first pupils.

"Father Bushart, also recently ordained, acted as Socius to the Master of Novices over fifteen scholastic and seven brother novices. Father Buschots, as pastor, attended to the Creole farmers and neighboring colored folks. Two other Fathers in the community were studying English, viz., Father Shulak from Poland and Father Gretens from Belgium.

"In October the seven Juniors spent a Thursday at the Charbonniere. There was no building there; and the ground was rough and covered with a woody growth. On a hillock in one corner was a small opening like a cave. Here we built a fire and cooked our dinner.

"On other days we took 'recreation' in the corn-field, and sometimes in the orchard we enjoyed 'dentalia.' The orchards on each side of the avenue were in prime condition; and the peaches were numerous, large and luscious. The Novices were fond of walking through the woods and over the fields, striking a piece of road now and then. The Juniors played handball against the end of the stone building, and against the window-shutters of the present clothes-room and Brothers' ascetery. That generation was in blissful ignorance of baseball, tennis or football."

FORDHAM. *Law School*—On account of the unprecedented numbers of students that have applied for admission to the Freshman class of the School of Law, an extra course is now being conducted at Fordham. For the first time in the history of the Law School the class rooms of the downtown session have proved inadequate to accommodate comfortably the students that have registerd, and this condition necessitated the opening of the additional course. As a matter of convenience for those students taking the Law Course in the evenings, the students assigned to the uptown course are mostly residents of the Bronx and upper Manhattan sections.

Five professors are conducting the course.

New Library—The magnificent new library which now graces the front portion of the campus, will be completed on or before December 15, according to a statement issued by the engineering authorities in charge of this construction. It will be opened to the student body soon after the new year has been ushered in.

We subjoin a brief description—From the outside a broad flight of stairs leads to the spacious terrace of stone. A massive central door gives access to the main floor, which rises eight feet above the ground. The large hall in the center of the main floor, extending the entire length and height of the building, along the south wing, will be used as a circulating department for undergraduates. The north wing will be used as a temporary magazine room. The center and south wing of the basement proper will be a reading room for undergraduates. The rooms on either side of the main hall on the second floor will be devoted to reference rooms, and the smaller chambers in the front of the building will be the offices of the librarian and secretary. The north wing division of the third floor will be used as a stock room, containing some ninety thousand volumes, while the south wing division will hold three private collections of special works. There will also be an exhibit corridor on this same floor, where the eighteen Parsifal canvases will be exposed. This original Parsifal series of drawings, based on the German version of the Holy Grail and etched by the eminent Austrian artist, Edmund Von Worndle, was presented to Fordham University by Col. Michael Friedsam, president of the Altman Company. The drawings, which have been heirlooms in the Worndle family for years, were brought to America from the family home in Innsbruck, Austria.

The rooms in the Gothic tower, which rises to a height of seventy-five feet, will be devoted to museums containing valuable books, historic parchments and manuscripts, medallions and curios dating back to the sixteenth century.

The library will contain a total number of about two hundred and fifty thousand volumes.

Too great a deed of thanks cannot be rendered to Father Tivnan, the former rector, and to Father Duane, his successor, for inaugurating the movement which made possible the erection of the new library. In their solicitude for the interests of Fordham and their abiding love for her, they conceived and carried through the idea of this splendid structure.

GEORGETOWN—Relations between Georgetown and the White House have always been most cordial, as is attested by the fact that almost every President from Washington to Coolidge has paid a social or academic visit to the college. This friendly feeling was accentuated this spring when Father Charles W. Lyons, S. J., President of Georgetown, was invited to an informal dinner by the President and Mrs. Coolidge, and spent a delightful evening at the Executive Mansion. Shortly afterwards, by Presidential appointment, Father Lyons was named a member of the Bunker Hill Sesquicentennial Committee, and delivered one of the principal addresses at the celebration in Boston. On the occasion of an invitation breakfast tendered by Governor Fuller, of Massachusetts, during the memorial exercises, Hon. Charles E. Hughes, lately-resigned Secretary of State, expressed to Father Lyons his appreciation of the splendid work being done for America at Georgetown, and notably at its School of Foreign Service.

The Observatory—In virtue of his position as Director of the Georgetown Astronomical Observatory, Father John A. L. Gipprich, S. J., was recently elected to a fellowship in the Royal Astronomical Society. Father Gipprich attended the Cosmological Conference in Rome during the winter, and was cordially welcomed by Father Hagen, one of his illustrious predecessors at Georgetown, now the Vatican Observatorian. Father Edward C. Phillips, S. J., lately prefect of studies and professor of astronomy at Woodstock, has been named to succeed Father Gipprich at the Observatory. Father Phillips will enjoy an extended leave of absence in the fall, to visit the chief observatories of the West and Middle West, with a view to furthering the astronomical research work so effectually begun at Georgetown by Fathers Hagen, Algué, Curley, Secchi, Fargis and Hedrick.

Faculty Publications—During the scholastic year just completed, Georgetown Faculty pens were quite prolific. Father Doyle published "*The Wonderful Sacraments*," a theological treatise in popular style, which has been accorded a flattering welcome by clergy and laity; Father Terence Connolly issued a reprint of his brochure, "*Puritanism in Literature*"; Father Edmund Walsh has contributed to the local press a series of articles on Soviet Russia, and is preparing a substantial volume on the same subject; Father Philip Burkett wrote several articles on the living wage and capital punishment for "*America*"; Father John Fasy edited his course of Lenten sermons, and Father Francis Tondorf has contributed articles on the seismograph, on destructive forces in concrete pavement, and on Mars to various periodicals.

New Building—The New North Annex, a building designed to relieve present class-room and dormitory congestion at the college, and the first step of an extensive University building program, is well on its way to completion. It is thus described by the architect's plans:

"A colonial structure 49 feet by 224 feet in size, providing for 122 sleeping rooms for students, with suitable toilet facilities, also four prefects' rooms, each with bath attached. The ground story is planned for four large lecture rooms, one with a stepped floor and a recessed platform at one end, and these lecture rooms will have a special treatment on walls and ceilings to provide perfect acoustics. A rifle range is located in the cellar of the building. The exterior will be faced with colonial red bricks laid in Flemish bond, with entrance doorways, sills and keystones of Indiana limestone. The central driveway running east and west through the building will have an arched ceiling of Gustavino tile construction. Advantage was taken of the deep fall in the ground at the west of the building to provide for a central heating plant, the boiler room being 45 feet by 86 feet in size, with a ceiling height of 35 feet, and at one corner there will be an octagonal smoke stack 11 feet in diameter and 126 feet high, the interior of the stack being lined with an insulating material to prevent heat from radiating into the building. The building will be of fire-proof construction, including the roof, all floor slabs being of reinforced concrete, partitions

of terra cotta tile or plaster blocks and all staircases of iron and marble.

The roof will be covered with slate, with central cupola of iron and copper, which will be the terminal of the ventilation system of the building. The dormer windows and the cornices of the building will also be of copper. The corridors in the building are of ample width, with floors in marble terrazzo, with marble wall bases, and all rooms will have composition floors in light gray color. The only woodwork in the building will be the doors, with simple trim, all of selected gum wood, which will be stained and finished in a neutral color."

Chemo-Medical Research Institute—Editorial comment on the proposed Georgetown Chemo-medical Research Institute, described in the last number of the *Letters*, continues to offer encouragement to all concerned in its erection. The Washington *Post* of recent date said: "The announcement by the Rev. George L. Coyle, S. J., Professor of Chemistry at Georgetown University, of a plan to establish within that institution a division of scientific research devoted to the chemical study of tuberculosis, cancer and other diseases, will arouse public interest in the National Capital and throughout the entire country. It again emphasizes the importance of Washington as an educational center, with Georgetown University as one of the leading factors. Such an institution, operated under the direction that has made the university so well and favorably known throughout the nation, would draw to it chemists and medical men of high degree."

School of Foreign Service—Father Edmund A. Walsh, S. J., Regent of the School of Foreign Service, has embodied his recent experiences and observations in Russia in a course of lectures, under title of "Russia in Revolution," that taxed the capacity of the National Museum Auditorium for several weeks. These lectures, consecutive in historical treatment of the Revolution, and constituting an organic whole, were designed to sketch for students of international affairs the historical background indispensable for a right understanding of the tremendous upheaval in the social, the economic and the political order introduced by the Revolution of 1917 and proclaimed by the Bolshevists as the only basis for the reconstruction of human society elsewhere. The course, moreover, furnished material for a dispassionate evaluation of the claims of Soviet Russia to be admitted into the family of civilized nations on the basis of absolute equality. That the series has attracted widespread attention from diplomats and educators is evidenced by the fact that Father Walsh, during the month of March alone, lectured in Philadelphia, Yonkers, New York, Chicago, Urbana, Cleveland, Fall River and New Bedford.

A notable acquisition to the Faculty was made when it was announced that ex-Solicitor General James Beck would give a series of special lectures on the Constitution during the school year 1925-1926. Doctor Beck is internationally known as a jurist, and has been highly commended by President Coolidge as a savant in matters constitutional. Jesuit members of the Foreign Service School Faculty for next year will be Father

Edmund Walsh, Father Francis Doyle, Father Thomas Chetwood and Mr. Edward Coffey. The assistant dean of the school, Mr. Thomas H. Healy, has been invited to lecture on international law at the Hague this summer, where he will share the lecture platform with many foreign diplomats, some of whom enjoy the status of prime ministers.

Medical School Jubilee—The seventy-fifth anniversary of the Medical School was celebrated during commencement week. Among the speakers was Father Patrick H. Brennan, S. J., one of the Nestors of our Province, who graduated from the Medical School in 1860, and afterwards decided upon the vocation of healing souls in the Society. Encomiums on the record the Medical School has made through three-quarters of a century were delivered by distinguished members of the present Faculty and by well-known representatives of the Government's Medical Service.

On September 27 Georgetown joined the army of pilgrims at Auriesville. Seven men from the College were sent to this picturesque little town in the Mohawk Valley, to honor the memory of the Jesuit martyrs of North America. Father Joseph Glose, S. J., spiritual counselor and professor of Psychology, and Father Francis X. Delaney, newly appointed treasurer, represented the Faculty, while Cyril C. O'Neill, J. Nelson Martin, Hugh C. McGowan, James S. Ruby and William Dempsey were sent from the school. The Georgetown delegation joined the thousands of pilgrims at Auriesville in the morning. The entire body then wound their way up to the peak of Martyr's Hill, where a High Mass was celebrated in honor of the fearless Jesuit, Father Isaac Jogues, who was tomahawked for the faith, with his two assistants, Jean de Lalande and René Goupil. It is of interest to note that Georgetown was well represented throughout the entire ceremonies, both religious and civic. Father Joseph Farrell, formerly at the College, preached the sermon on Jogues' heroic and tortured life. Father Tallon, previously Dean of the College, acted as Deacon at the High Mass, and Father Delaney, Treasurer, as sub-Deacon. During the civic celebration in the afternoon Condé B. Pallen, Ph. D., a Georgtown graduate and now associate editor of the Catholic encyclopedia, recited a poem entitled, "Jogues in Captivity."

Medical School—The 76th session of the Medical Departments of Georgetown University, opened on Wednesday, September 23, at 1.30 P. M., with appropriate exercises in the school building at 920 H Street N. W. The Faculty greeted the largest undergraduate body in the school's history, with over 90 new medical students and nearly as many in the incoming dental class.

The upper classmen returned to find the school building renovated and newly equipped. New lighting fixtures have been installed in all the lecture rooms and many other constructional improvements are in evidence throughout the building.

Owing to the illness of Dr. George M. Kober, venerable and revered Dean of the Medical School, the address of welcome was delivered by the Regent, Rev. Walter G. Summers, S. J.

Rev. Charles W. Lyons, S. J., President of the University, was then introduced.

Father Lyons welcomed all to the University and asked that all line up to the standards of excellence set by the men who had preceded them. He emphasized the absolute necessity of labor and quoted from the Greeks: "The gods sell all things to him who labors." The nobility of the medical profession and the responsibility and obligation imposed on the student physician was Father Lyons' next topic, and he pointed out that the future of the country and the future of the race was in the hands of the men who guarded the health and guided the care of our children.

The opening exercises of the School of Foreign Service of Georgetown University, will be held at 8.00 P. M., on Friday, October 2, in the building of the school, 431 Sixth Street N. W.

The principal address will be made by His Excellency, Mr. Honorio Pueyrredon, Ambassador from Argentina to the United States.

Addresses will also be given by Father Charles W. Lyons, President of Georgetown University; Father Edmund A. Walsh, S. J., Regent of the School of Foreign Service; William F. Notz, Dean of the School of Foreign Service, and Dr. James Brown Scott, Chairman of the Graduate Committee.

Five hundred men have registered to take the courses in foreign service, and the Faculty of the school now numbers fifty-five.

Interest in the Missions—Not to be outdone in generosity by other universities, the Hilltop students are to give a year of Sunday collections to the Foreign Missions. This series of collections began last Sunday at the 8 o'clock Mass after being introduced by Father Gipprich, S. J. That it met with hearty approval was shown by the results obtained. This introductory collection is to be followed up by others that are to be taken up every Sunday during the ensuing school year.

The honor of being the collectors has been granted to the Senior Class, whose members will probably alternate in the positions. They responded nobly to their appointment as was readily shown last Sunday. At breakfast Father Vincent McDonough, S. J., praised the student body for the beginning they made. He stated that the first collection was encouragingly satisfactory, and urged them to continue as they had begun.

Nearly every other Catholic College has been taking these collections for the Foreign Missions, and with generous donations such as were received last Sunday, Georgetown's gifts to the missions will undoubtedly be among the most representative of the Catholic Colleges of America.

Holy Cross. *New Chemistry Course Started*—A course in Inorganic Physical Chemistry has been introduced by Rev. George F. Strohaver, S. J. The course was first introduced in this country a year ago, when Johns Hopkins University made it a part of their curriculum. It consists of an exhaustive study and a thorough development of the theoretic portion of inorganic chemistry, and is invaluable to the study of scientific

subjects. Holy Cross is one of the first of the eastern colleges to adopt this in its scope.

A remarkable feature of the chemistry course is the enlarged capacity of the laboratories. The facilities for the Quantitative Analysis course have been enlarged so as to take care of 120 students. The inorganic laboratory has been increased to fulfill the needs of 360 students, thus making it one of the largest laboratories in the East.

The entire sections have been renovated and painted in the new tri-color scheme, which is fast becoming popular in the country. The ceilings have been painted white, the woodwork gray and the flat surfaces have been done in black. This arrangement has been found the most practical for clear light.

About 500 students are engaged in the study of chemistry this year. They are ably cared for by Father George F. Strohaver, S. J., and his corps of capable assistants.

Among the band of pilgrims that gathered at Auriesville, N. Y., Sunday, September 27, to pay honor to the memory of Isaac Jogues, Rene Goupil and John Lalande, Jesuit missionaries who were tortured and slain by the Mohawk Indians nearly three centuries ago, and were beatified last June, were representatives of many of the colleges of the East, among them Father George Hanlon, S. J., representing the Faculty of Holy Cross, and John O'Brien, '26; William Hebert, '27; John Toomey, '28, and James Cuthbert, '29, delegates of the Students' Mission Crusade of Holy Cross.

KANSAS. *St. Mary's College, St. Mary's. Retreats*—In the retreats one can notice an ever-increasing attendance. The priests of the Leavenworth diocese were numerous at the college during the middle of the month of June. They had for director Father Leo M. Krenz, S. J., the present Master of Novices at Florissant. The four retreats, conducted for the laymen by Father Adolph J. Kuhlman, S. J., averaged respectively between sixty and seventy in attendance. The retreat for the Brothers was also large. Father Michael Eicher, S. J., gave the exercises.

Greek to the Front—After the lapse of several years Greek comes back into its own in the college department. Some fifteen students asked for its return. Mr. Edward McGrath, S. J., is much pleased with the prospects, since most of the students are from last year's fourth high class.

LEONARDTOWN. *St. John's Parochial School Dedicated by Archbishop Curley*—The 20th of May, 1925, was a day of great moment to the Catholics of St. Mary's County, and especially those of St. John's Church, Hollywood, when their magnificent new Parochial School Building was dedicated, marking as this does another step in the efforts of the Church to give its youth a spiritual as well as a classical training.

His Grace, the Most Reverend Archbishop M. J. Curley, D. D., performed the beautiful ceremony of consecration. The presence of His Grace on this occasion, is another manifestation of his deep interest in the Parochial Schools of the Archdiocese.

This new school building covers a space of 80x54 feet, and contains four standard class rooms 30x22 feet, an eight-foot

corridor running through the center, with two exit doors at either end, and the entire structure is modeled along the most approved lines of modern school architecture. The location is such that the very best results in lighting and ventilation may be obtained.

This edifice is the culmination of the untiring zeal and arduous work of Rev. Father J. M. Johnson, S. J., Pastor of St. John's Church.

The present enrollment of the school is 110 pupils. Three Sisters of Charity of Nazareth and Father Johnson comprise the Faculty. Marked advancement has been made already, and great expectations are cherished for further progress when the school shall occupy its new home.

The chief feature of the ceremonies was a Solemn High Mass, which was sung by the Very Rev. Lawrence J. Kelly, S. J., provincial of the Maryland-New York Province of Jesuits. Rev. Hugh A. Dalton, S. J., Rector of Holy Trinity Church, Georgetown, D. C., and former Pastor of St. Aloysius', Leonardtown, was Deacon, and Rev. Father O'Neale, of St. Francis Xavier, Benedict, Sub-Deacon; Rev. Father Geale, S. J., President of Gonzaga College, and Rev. Father Thomas A. Emmet, S. J., President of Georgetown Preparatory School, Garrett Park, Md., acted as Deacons of Honor to the Most Reverend Archbishop. The Rev. Father Fealy, Pastor of St. Paul's Washington, D. C., was master of ceremonies.

Very Rev. C. W. Lyons, S. J., President of Georgetown University, delivered the dedication sermon.

Immediately after Mass, His Grace consecrated the building.

Elaborate preparations were made to entertain His Grace, the Archbishop, the Clergy and the officials of the Sodality Union of Washington.

To Father Johnson's untiring efforts, his wide experience and deep interest, is largely due the splendid achievements for Catholic education in this section, which the occasion solemnizes.

MILWAUKEE. *Marquette. Bishop Murphy, Vicar Apostolic of British Honduras, Celebrates Golden Jubilee*—One of the memorable events of the summer at Marquette was the celebration held in honor of Bishop Murphy's golden jubilee in the Society, July 18. The Bishop celebrated pontifical Mass at 10 o'clock, preceded by a solemn and colorful procession from the Marquette Faculty Building to the Church. Some twenty-five clergy, largely pastors of city churches, were present in the sanctuary, and remained for the dinner and community celebration afterwards. A week later a public reception was given the Bishop in the Gesu Auditorium, when a purse of one thousand dollars was presented to him from the Sodalities of Gesu Church. The Marquette community felt proud and honored to have been host to Bishop Murphy for the celebration of his jubilee.

The Summer School—The enrollment in the Summer School showed an appreciable gain over last year's registration. The total enrollment was 501, distributed in Liberal Arts (442), Graduate School (38), Law (18) and Hospital College (3). There were 186 Sisters, representing 27 different religious

orders, and nine clergymen.

Children's Missions — The series of children's missions given by Fathers E. J. Scott, E. Mullaney, J. J. Sullivan, Bennett, Morrison, Brickel and Henry, under the auspices of the Catholic Instruction League of Milwaukee, intended primarily for Catholic children attending the public schools, closed Sunday, August 23, with a mission at North Racine. Twelve missions were conducted, half in Milwaukee parishes and the remainder in the State, at Racine, Beloit, Fond du Lac, Whitewater, West Bend and Wauwatosa. Over 3,000 children participated in the missions. They ranged from First Communion age to children in the high school. Mexicans, Negroes, Chinese and other groups who have been coming into the Catholic Instruction League centers made the missions with their groups.

The mission period was for three days, opening with 8.30 Mass and closing with Benediction at 3 P. M. Mass slides and pictures illustrating ceremonies of the Church and Biblical subjects supplemented the mission talks. The subjects discussed were: *First Day*—The Title to Heaven, the Meaning of Life, How to Use Things, God's Great Gifts to Men; *Second Day*—The Blot on Creation, My Record, the Emergency Brake, the Gates to Eternity; *Third Day*—Two Sure Helps to Reach Heaven, Our Lord's Hidden Life, Our Lord's Public Life, the Great Reward.

The new high school building at Thirty-fourth Street and Grand Avenue is the most complete as well as the most beautiful of the Marquette Buildings. Many visitors have pronounced it the "perfect high school building." Exteriorly the east tower is of particular interest and beauty. The chapel is on the third floor at this end, and the tower, with a large cross and tall, cathedral style stained glass windows, was designed to give an ecclesiastical appearance. The main entrance is dignified and artistic. Inside the large doors is a marble figure of *Youth*, sculptured by a noted European artist and presented to the University by the late Mrs. Cramer. Immediately across the lobby from the main entrance is the auditorium, with a seating capacity of 1,250. The stage is as large and well equipped as that of the ordinary theatre. The saucer shape of the floor and the seating arrangement in the balcony allow a perfect view of the stage from any part of the auditorium. There are large dressing rooms at either side of the stage. The orchestra pit will accommodate thirty musicians. The administration offices in the front of the main floor include the office of the principal, a visitors' parlor, and a registrar's office completely outfitted with indexes, filing cabinets, record cases and so forth. Two large study halls are located in the southeast and southwest corners of the building. The twenty-eight class rooms, each containing thirty-five desks, have outside exposures. In addition there are laboratories *en suite* for chemistry, biology and physics. Other features of this magnificent building are a large students' library, teachers' rest rooms, library and dining rooms, a gymnasium fully equipped with lockers,

showers, dressing rooms and a large spectators' balcony, a cafeteria, student lockers throughout the building, and large, light, airy corridors. The building is called the Ellen Story Johnston Memorial High School of Marquette University.

A rather formidable schedule of intercollegiate debates has been arranged for this year. The first debate will be with the Cambridge, England, team on November 12 in Milwaukee. Other home debates will be with Washington State, Creighton, Arizona and St. Louis. A traveling schedule includes tilts with Leland Stanford University, Arizona, Occidental, Wyoming University, St. Edward's University, of Texas, and the University of Texas. To take care of this ambitious program a squad of about fifteen debaters will be chosen from the various colleges of the University.

The fiftieth anniversary of the founding of the Milwaukee archdiocese was celebrated on September 27 with a pontifical High Mass at St. John's Cathedral in the morning, and a huge meeting in the Marquette Stadium in the afternoon, at which His Eminence, George Cardinal Mundelein, of Chicago, was the guest of honor and the principal speaker. The Cardinal's address was broadcast over WHAD, the University radio station.

Father Edward F. Garesché is attached to Spring Bank, the headquarters of the Catholic Hospital Association, as editor of "Catholic Hospital Progress."

MONROE, N. Y. *Father Walsh is Honored by His Italian Boys on Golden Jubilee*—In anticipation to the actual date of his golden jubilee as a Jesuit, July 30, Father William H. Walsh's Italian boys, many of them now married men, chose June 14 on which to express their gratitude for his sixteen years of successful work among the Italians of New York, and to rejoice with him in the completion of fifty years in the Society of Jesus. Mass was said by the jubilarian in the Chapel of the Boy Jesus, Seven Springs, Monroe, N. Y., and a banquet was tendered in his honor in the dining hall of the beautiful Seven Springs House.

No place could have been more fitting for this celebration, for in the artistic octagonal chapel these same boys who received Holy Communion for the reverend jubilarian last Sunday had learned to love God above all things and to keep alive the spirit of holy faith. In the same dining room and about the same grounds they had spent the summer away from the crowded streets and had been protected against the influence of unfriendly proselytisers. There, too, they had as high school and college boys worked to help in the management and training of the younger lads. The celebration was marked by the beautiful simplicity of the decorations, by the absence of too much formality and by a homelike atmosphere which added much to the good cheer and fine spirit of the day.

The program simply announced the affair as "Golden Jubilee Greetings to Father William H. Walsh of the Society of Jesus, 1875-1925, from his Italian Boys." Father Walsh's spiritual relation to his boys and their unanimous and sincere esteem of him was told in a few lines on the menu booklet facing Father Walsh's photograph. "Father, priest, teacher and friend, he

has led us to greater things: first by example, but also by his priestly advice and by solid instruction, to know God and to love Him dearly, to understand human nature and to bear with its weaknesses. Christlike, a true Jesuit, he is as ever a beacon light to the sanctuary and an inspiration to loyal Catholic manhood."

Father Walsh had given grace, the flow of conversation in recalling happy memories and in recounting many an incident or event at the old mission in Elizabeth Street had begun, when the august presence of a most welcome guest surprised the reverend jubilarian and his boys beyond their highest expectations. The visitor was none other than His Eminence Cardinal Hayes, who paid excellent tribute to Father Walsh in a fervent and gracious address.

"I have been visiting this part of the archdiocese," the Cardinal said, "and I did not want to pass through Monroe, where I am to give Confirmation tomorrow, without coming up to see a lonely old Jesuit at Seven Springs. Father Walsh has blazed a trail in his great work for souls. I do not know of any priest in my archdiocese who has done more good among clergy and laity than Father Walsh. We miss Father Walsh in New York, but we know that he is helping us by his life of prayer and sacrifice here on the mountain."

His Eminence congratulated the young men for so loyally honoring a Father who deserved so well of their love and esteem, and closed by imparting his Apostolic benediction on the festive gathering.

Rocco C. Peloso, branch superintendent in the Prudential Life Insurance Company, acting as toastmaster, prefaced his introduction of the two main speakers of the day by formally offering very sincere congratulations to Father Walsh in the name of all his boys and by saying that they rejoiced with him lovingly in his completion of fifty years in the Society of Jesus. In his short and earnest address, Mr. Peloso said that Father Walsh had distinguished himself by building the Novitiate of St. Andrew-on-the-Hudson, Poughkepsie, the beautiful mansion at Monroe, the Chapel of the Boy Jesus and, recently, a comfortable sanatorium for the New York-Maryland Province of the Society of Jesus at Seven Springs, Monroe.

"Although these buildings will long stand as monuments to Father Walsh's foresight, painstaking accuracy and artistic instinct, his best work," said Mr. Peloso, "was the formation of the characters of thousands of boys, and in his very solid work among the Italians of New York."

Ernest A. Zema was next introduced as the senior of Father Walsh's boys present at this occasion. Mr. Zema, taking "Our Guest," as his toast, said in part:

"In recalling Father Walsh's fruitful ministry among us we may point with just pride to five of our boys who have been ordained priests of the Society of Jesus, to one who is at present studying theology at Dunwoodie, and to those others who are Jesuit scholastics, novices or brothers, all of whom are a credit to themselves and, I am sure, a source of consolation to our good Father from whom they received their early training

and inspiration. These boys are a realization of what one of our number predicted on the occasion of the silver jubilee of the Loretto Mission in 1916: 'Though Father Walsh may little realize it himself the memories of his boys are full of the happiest recollections of their boyhood days under his tutelage, and the tiny blossoms which are now being nurtured by his sound and gentle lessons will one day ripen into excellent fruit that will bring grateful returns for his pains and self-sacrifice.'

"The change that has affected us most, of course, is the fact that we have lost since 1919 the best friend after our mothers, any of us ever had in the world and the best friend that any of us can ever hope to have. But we are here today to say to Father Walsh, and I know I am speaking everyone's mind, that he has continually been with us in spirit, and that whatever the activities the boys have engaged in since 1919, whatever the problems we have had to face—and we have had our difficulties—he has been with us; and that whenever the time came to make a decision which to us seemed important and had to do with the welfare of the boys, we tried to guide our actions by what we thought and felt Father Walsh would want us to do if he were among us; and I want to say that we propose and hope to continue to be guided by his influence and spirit as long as we are together and as long as God spares us. If you would know what the hearts of the Italian people that were under his spiritual guidance or whose children were under his tender care, hold for him, ask any one at Loretto in Elizabeth Street, or at Nativity on Second Avenue, ask the boy whom he helped by his kindness and by his fatherly care and advice, ask the old mother whose boy attended Loretto School or spent his early years behind the 'old Franciscan gateway' as a choir boy or an altar boy or a college boy, and you will be told with convincing unanimity that first in the affections of these good people is the man whom we greet and take pride in honoring today."

Some of the most touching remarks were made by Edward Musco, a successful business man, who was introduced to speak on the toast, "The Boys." Mr. Musco spoke of Father Walsh's great sympathy and kindness towards boys who were forced to attend public schools, who had to fight against more odds and whose souls were open to greater temptations, and were the prey of those who offered gifts of food and clothing in order to try to make Protestants of them.

OMAHA. *Creighton University. Father Rigge's Jubilee*—The date of Father Rigge's golden jubilee was July 14, but it was found advisable to advance the church part of the celebration to Sunday, July 12. Bishop Murphy came to Omaha for the occasion so that there could be solemn Mass coram Episcopo. Father Rector was the celebrant of the Mass, and the deacon was Father Eicher, who had been a companion of Father Rigge at Creighton in the year one. Bishop Murphy preached the sermon for the occasion. Monsignor Colaneri and many of the priests of the city were present in the sanctuary and at dinner which followed the Mass.

On Tuesday, July 14, the community celebration of the ju-

bilee was held. After the dinner in the evening, addresses of congratulation were made by Father McCabe for the fathers and Mr. Gibbons, one of Father Rigge's astronomy students, for the scholastics and brothers; Father Eicher, himself a jubilarian, spoke for Father Rigge's contemporaries.

The newspapers of Omaha gave considerable space to the jubilee, and the *Omaha Bee* appeared with a special editorial under the title of "Father Rigge, Gentleman."

Lease of Twentieth and Farnam—The last considerable piece of property remaining from the Creighton estate was disposed of during the summer when a ninety-nine year lease was signed with A. H. Blank, of Des Moines. Mr. Blank will erect on the premises what will be the largest and finest theatre in Omaha. The rental for the lease is fixed at $25,000 net for the first fifteen-year period, with increase at the beginning of each subsequent ten-year period until the rental reaches $50,000 during the last four years.

Duchesne College—During the summer months arrangements were completed by which Duchesne College enters Creighton University as the Woman's College of the University.

Creighton University will control the entrance requirements and the graduation requirements of the College. The financial control as well as discipline of the students will remain as heretofore in the hands of the authorities of Duchesne.

Summer School—The summer school completed its thirteenth session on August 3. This year's enrollment was the largest in the history of the school, the total being 650.

Stadium—The Stadium begun in the early part of the summer is nearing completion, and will be ready for the opening of the football season.

PRAIRIE DU CHIEN. *Campion College. Men's Retreats*—Exactly one hundred and fifty men attended the two retreats for men given at Campion this summer. Father O'Connor gave the first and Father Theissen the second. It so happened that among the retreatants of each group there was a Mason and a blind man. "The Campion Retreat Clubs" give promise of doing splendid work in keeping alive and promoting retreat interests in the various cities.

Father Macelwane's Talk—As "evolution" was the live topic of the time, the retreatants of the second group insisted on a talk in regard to this subject, and an opportunity to ask questions. Father Macelwane kindly consented to explain the main points of the question and to give the men an opportunity to propose their difficulties. Accordingly, after the close of the retreat, nearly two hours were given to the discussion of this subject, to the great satisfaction of the retreatants.

Priests' Retreats—The priests of the Diocese of La Crosse made their retreat in two sections. Bishop McGavick was in charge of the first and Monsignor Kremer of the second. The Bishop came from La Crosse, during the latter, to meet his priests for an hour or so. Father A. Breen conducted the exercises of the first retreat, and Father James O'Neill those of the second. One hundred and twenty-seven priests made the retreats at Campion.

The Outlook—The new arrangement whereby Campion will henceforth be devoted entirely to high school work is making its beneficial effects felt more and more as time goes on. The grouping of the entire Campion equipment and resources for high school work exclusively will, according to every indication, make for better results in every way. Everything in the way of buildings, grounds, etc., is now co-ordinated in a unified system designed for the greater advancement of Campion.

RIDGE. *St. Michael's Mission, Ridge*—The whole week's Mission, held at St. Michael's Church, between April 19th and 26th, came to an inspiring close on the Sunday afternoon of the latter date, when the time honored old edifice witnessed one of the greatest scenes in its history. Every seat in the pews was taken and all the extra chairs brought in to accommodate the overflow audience were occupied, while the children, who could not be safely left at home, were given a place on the altar steps along with others who were glad to sit there.

Judging from the long line of autos and what buggies were on hand one could say there were few, if any, of the parishoners away from the concluding exercises of the notable week of religious renewal that is destined to remain long memorable in the annals of the parish.

The veteran missioner, Father Stanton, S. J., a familiar figure in St. Mary's County between 1908 and 1914, when he was in charge of the Chapel at Medley's Neck, and of St. Francis Xavier's, in Newtown, was in good form on the occasion, despite the exhausting labors of the several preceding days, and he held his audience, much to their enlightenment and consolation, for nearly an hour.

After congratulating the people on their fidelity in rallying, day by day, to the mission and its exacting exercises, he unfolded before them the necessity, the reward and the means of perseverance in the advanced stage of spiritual health and vigor to which by God's grace they have arrived. Any one can make a religious spirit, and be good for a week, but to keep on being good, even unto life's end, that's the victory that counts in eternity, and insures one's salvation.

Before launching fully onto his text: "He that shall persevere unto the end, will be saved," Father Stanton complimented the assembly before him on the many signs of genuine progress he had observed during his brief sojourn among them, and he instanced among other things the excellent schools, grammar and high, established and conducted according to the best Catholic and civic traditions. Such schools were lately commended by Governor Ritchie, of Maryland, in his address to the Holy Name Reunion in Alexandria, Va. Father Stanton seemed especially pleased with the energy and push displayed by the St. Michael's Council, K. of C., and he complimented the Knights on the imposing hall they are at present constructing, and for all their activities, philanthropic, intellectual, moral and social. Practically every member of the Council went to Holy Communion at the 8.00 o'clock Mass on the last Sunday of the mission, thus living up to their motto: "For God and Country." The initials, K. of C., the missioner said, stand not only for

Knights of Columbus, but also for Knight of Charity, of Culture, of Concord, of Continence, of Civil Virtue and of whatever else makes for the ideals of true citizenship and Christianity. The gist of Father Stanton's last discourse was to the effect that perseverance could be secured by avoiding the occasions of iniquity, and by using the means of grace instituted by the Savior. "Sanctify the day," he cried out, "by daily prayers, sanctify the Sunday by hearing Mass and Sanctify the month by monthly Holy Communion."

The renewal of baptismal vows and the giving of the Papal blessing followed the sermon, and then the afternoon's services closed with Benediction of the most Blessed Sacrament. No detail of a regular city mission was omitted during the mission at St. Michael's, and the congregation there had the consolation of complete services—including the regulation number of daily Masses, children's mission, visit to the schools and so forth.

The Pastor, Father P. Carney, S. J., was the prime mover in securing the mission for his people, and he and the other Fathers residing at Ridge, helped wonderfully as auxiliaries with the mission director to bring about the manifold blessings and benefits which are bound to be felt not only in the private lives of the parishioners, but throughout the whole district, for the life of each individual in a community is so interwoven with the lives of all, that what affects and improves one man or family reacts favorably upon the aggregate of families, and so uplifts the whole section or district.

ST. LOUIS. *St. Louis University. Library Report*—Preliminary data submitted for the annual library report indicate that approximately 9,000 volumes were added to the various department libraries during the past year, making the total number of volumes 114,000. Amounts spent for books totaled nearly $10,000.00, while salaries and wages reached $5,718.11. The total expenses will probably reach $22,000.00. The number of volumes used in the libraries reached 27,572, while 34,200 were borrowed for use outside the libraries. Five full-time library workers were engaged during the past year.

The Scholasticate. In the Philosophate—Father Macelwane will lecture on Geology and Father G. A. Deglman will conduct the course in Educational Psychology for the Philosophers of the third year.

In the Theologate—Father Raphael McCarthy is conducting an elective course in Educational Psychology. The course consists of one lecture and one laboratory period a week.

Courses in Hagiography, the Early Martyrs, Oriental Rites and the Byzantine Rite, conducted by Monsignor Holweck and Father Amsinger in the Graduate School, are open to the theologians.

The Province News-Letter Staff—Mr. Francis I. Stoy has succeeded Mr. Martin I. Carrabine as editor of the *News-Letter*. Assistant editors are Messrs. J. V. Jacobsen, D. A. Schmal and J. J. Walsh.

Station W.E.W.—The radio sermons started last year have been resumed. On Sunday afternoons from 2.30 to 3.00. Father

Warren Lilly answers questions and discusses problems raised by Sunday evening topics and non-Catholic problems generally. The schedule for Sunday evening sermons, which are broadcast from 7.30 to 8.00, follows:

September 27, Christ in Old Testament Prophecy, Rev. Ignatius J. Davlin, S. J. October 4, Christ of Matthew, Mark and Luke, Rev. Timothy L. Bouscaren, S. J. October 11, Christ of John, Rev. Frank A. Ryan, S. J. October 18, Christ of Paul, Rev. Robert B. Morrison, S. J. October 25, Christ of Catacombs and Persecutions, Rev. Louis A. Doyle, S. J. November 1, Christ's Proven Friends, the Saints, Rev. Joseph M. McAndrews, S. J. November 8, Christ of the Early Church Fathers, Rev. Victor C. Stechschulte, S. J. November 15, Christ's Reign in the Middle Ages, Rev. Edmund L. Fitzmorris, S. J. November 22, Christ's Robe Torn (Protestant views old and new about the Divinity of Christ), Rev. Omer P. Sullivan, S. J. November 29, Christ Receives Homage from the Nations (the Catholic Counter-Reformation and the story of the mission fields), Rev. Alfred G. Brickel, S. J. December 6, Christ's First Temple, Mary Immaculate, Rev. Harold A. Bennett, S. J. December 13, Our Need of Christ Today, Rev. Gerard B. Donnelly, S. J. December 20, Christ, the World's Great Christmas Gift, Rev. Raphael N. Hamilton, S. J. December 27, Christ in the Crib, Rev. Paul J. Sweeney, S. J.

South Dakota. *Camp DeSmet. A Jesuit Summer Camp for Boys*—Catholic summer camps for boys are extremely rare west of the Mississippi. An increasing number of boys is patronizing western camps and "Dude Ranches," where the company is not ideal and attendance at Sunday Mass difficult. To help solve this difficulty Camp DeSmet was established last summer at St. Francis Mission, Rosebud Sioux Reservation, South Dakota, at the invitation of the hospitable Superior, Rev. J. A. Zimmerman, S. J.

The pioneers of Camp DeSmet were Director, Mr. D. J. Keegan, S. J.; Assistant Director, Mr. J. A. Luther, S. J.; Chaplain, Rev. T. S. Bowdern, S. J.; and twenty-six boys from St. Louis University High School, St. Louis, Missouri.

No boys' camp or ranch that I know of has the perfection of equipment which St. Francis Mission put at the disposal of Camp DeSmet. To begin with, the Mission is really *a town* with its own Post-Office (the Jesuit Superior is Postmaster), several stores, a church, a baseball team and a graveyard. What more could you ask? Eight miles away at Rosebud Agency is a $40,000 Government Hospital with a staff of doctors and nurses, not to mention the two school infirmaries in charge of experienced infirmarians. The Mission proper is a huge group of concrete buildings, which house 450 Sioux boys and girls during the school year, and which include a modern gymnasium with a beautiful basketball floor and a church that in size and decoration is the equal of most city churches. To utilize all this equipment, idle during the summer months, was the suggestion of Father Leo Cunningham, S. J., who, as a scholastic, had taught at St. Francis Mission School.

The campers were quartered in the Boys' Dormitory and ate

in the school dining room. Sister Bruno, a veteran hospital cook, cooked our meals. Some of the boys who had been at other camps and ranches were quick to make comparisons very favorable to the board and lodging at the Mission.

All the recreational facilities of a modern boarding school were put at the disposal of the campers—gym, basketball, tennis, baseball, radio, movies, billiards, pool, library, etc. Added to these were horseback riding, polo, rifle range, archery, swimming, hunting and camping trips to different points of interest, such as the Indian Tribal Fourth of July Celebration, the Black Hills, the Bad Lands, the Rodeo at White River, S. D. The bare statement of all this does not convey one-half of one per cent. of the fascinating novelty of it all and the soul-stirring thrill the boys got in actually living the life of a Diamond Dick novel or a Buffalo Bill movie.

Our "field equipment" consisted of a Ford truck, a Ford touring car, two tents, each with a capacity of fourteen canvas cots, and a trunkful of necessary kitchen hardware. "In the field" we did most of our cooking with a can-opener. The boys were expected to do their share of the work. At the Mission they made their own beds, kept the dormitory clean, served table, cleared tables after meals; in camp each boy was assigned his share of the chores. Most of them had a lot to learn about shifting for themselves in this kind of outdoor life. The camp "faculty" could never have handled these camping trips at all without the generous co-operation of Messrs. B. Zimmerman and M. Schiltz, theologians on vacation, and Messrs. J. Zuercher, G. Warth, W. Toomey and W. Birmingham, teachers of the Mission School. In fact, our experience has convinced us that in this kind of a camp, or "Dude Ranch," where the activities demand a faculty of experienced horsemen, chauffeurs, camp cooks and troop leaders, and where the boys are of high school age, there should be four of our men with every twenty boys.

The camp was a financial success for St. Francis Mission and a physical and spiritual success for the boys. There is opportunity for a little character training in such a camp that no day school has a chance to give. The few regulations of camp and the ordinary "fortunes of war" on trips trained the boys to do things for themselves, an education which most of them needed. Also, there is opportunity in the intimacy and hardship of life in the open to give boys a few lessons in doing things for others at a sacrifice to themselves, an education which few of us ever finish.

The Chaplain said Mass every day at a convenient hour, whether at the Mission or in camp. Not a word was said to the boys other than the bare announcement of the hour of Mass, yet most of them went to Mass and Communion every day all summer. Eight of the boys at their own urgent request were allowed to accompany the Fathers on missionary trips over the week-ends. Several other boys learned to serve Mass. Then,

too, the boys received as well as gave edification. The many opportunities they had of talking with the Fathers and Brothers and seeing little close-ups of the hardship and sacrifices of a missionary's life, gave them something to think about. In general, seeing the Catholic Church in action "on the frontiers" was a profitable experience.

The Sioux Indians with their different language and customs were a subject of never failing interest to the boys, who, in turn, were objects of interest and even of amusement to the Indians. The Indians seemed to think that the funniest sight in the world was fifteen or twenty white boys galloping over the prairies. They may have been right at that, but any way, these stoic philosophers of the plains never failed to chuckle heartily and wave a friendly "How! Kola!" in answer to the noisy and cheerful greeting of the boys. The Indians gave most of the boys Indian names, some of them quite apt, in itself a compliment.

The camp was open for eight weeks, although all the boys did not stay the full season. Before the last party left for the East the Indians presented us with a calf-skin, tanned and decorated in Sioux fashion, in memory of the first visit of the white boys to the Sioux country and as an invitation to come again. On the first Sunday after the opening of school the Chaplain sang a High Mass of thanksgiving to the Guardian Angels for their protection during the summer. This Mass was served and attended by the campers—the pioneers of Camp DeSmet.

SPOKANE, WASHINGTON. *Mt. St. Michael's. New Arrivals*—Only three new men came in from Florissant this year—Messrs. Fitzpatrick, Moylan and J. Mullin. The scholastic total is smaller this year with forty-five Californians, twenty Missourians, sixteen Southerners, six Canadians, and four Maryland-New York men.

Retreats—During July two laymen's retreats were held at the Mount, totaling an attendance of over a hundred and fifty. Father D. J. Kavanagh, of San Francisco, conducted both, and then remained to give the eight-day retreat to the scholastics.

Swimming Pool—No more need of the long hike to the river for the luxury of a swim. A concrete swimming tank 90x30 feet and shelving from a depth of four to nine feet has come into actuality under the direction of the energetic Joe Tonani. It is situated on the high point in the wheat field across the road from the tennis courts.

HOME NEWS—

This year we have only the department of Theology at Woodstock. In 1923, we had Second and Third Year Philosophy; in 1924 only Third Year; this year all the Philosophers of the Province and the Regio are studying at Weston. Owing to this new schedule the following faculty changes have taken place; Fr. W. Brosnan, Professor of Natural Theology; Fr. J. A. Cahill, Professor of Pedagogy and Classics; Fr. C. V. Lamb, Professor of Ethics, are continuing as Professors of their respective branches at Weston. Fr. E. C. Phillips, former Prefect of Studies and Professor of Mathematics, has been changed to Georgetown, where he is the Director of the Observatory. Fr. V. A. McCormick has succeeded Fr. Phillips as Prefect of Studies. Fr. R. Swickerath has been appointed Professor of Ecclesiastical History and Editor of the Woodstock Letters, in succession to the late Fr. Woods.

Visit of Rt. Rev. Joseph Murphy, S. J. to Woodstock—

Rt. Rev. Joseph Murphy, S. J., Vicar Apostolic of British Honduras, after an absence of thirty-six years, made a visit to Woodstock, Friday, August 28. This day happened to be the thirty-sixth anniversary of his Ordination at Woodstock, and in an interesting informal talk to the community, during night recreation, he recalled many incidents of by-gone days, contrasting them with the hardships and labors of the present day, in the Missions of the British Honduras.

Visit of Rt. Rev. Sofronio Hackbang—

During early September, the Rt. Rev. Sofronio Hackbang, Bishop of Colbayog, Philippine Islands, the first native Bishop to visit the United States, spent a few days at Woodstock while on his way back to the Philippines from his pilgrimage to Rome. During his stay he spent many pleasant hours with the Filipino priests and scholastics who are making their Theological studies here and also with the American scholastics who, as regents, had many boys from his region as their pupils. In giving his impressions of his visit to the United States, he said that he was moved to profound admiration by the fervor and practical character of Catholicism in America.

St Alphonsus Parochial School—

Great was the joy of the Catholics of Granite and Woodstock when three Sisters of Mercy arrived in September to open the first parish school of St. Alphonsus Church. For years the parishioners longed for a school in which their children would receive a Catholic education, but the means were not at hand. Archbishop Curley stated that he wanted every parish to have a parish school and the 35 schools established in the past three years are witness to his zeal and desire for Catholic education. Fr. Wall, then pastor of St. Alphonsus, urged the people to make the necessary sacrifices so that the school could be opened in September, 1925. The old Nelson estate, owned by Mr. William Peach, was purchased and remodelled to accommodate one hundred pupils. Catholic parents and some non-Catholics readily transferred their children from the public school. At present there are 85 children in attendance, including 18 non-Catholics. That the school is a blessing of God may be seen from the results already attained. Four unbaptized children of Catholic parents are under instruction, and a mother of two Catholic boys attending the school has been received into the Church. The splendid results already attained are due in great measure to the influence and work of the Sisters of Mercy and the untiring zeal of Father Parker, present pastor of St. Alphonsus Church.

"American Martyrs Honored"—

On Monday, September 28, at 6 o'clock A. M., Solemn High Mass was celebrated in the Domestic Chapel in honor of the new Beati of the Society. The celebrant was Rev. Fr. Rector, Deacon Fr. W. J. McGarry, Sub-Deacon Mr. J. Reith. In the evening Solemn Benediction was given by Fr. T. B. Barrett, assisted by Fr. P. J. Kelleher as Deacon, and Mr. J. P. Kelly as Sub-Deacon. During evening recreation the Theologians paid tribute to the Martyrs in the following program:

Prelude—Largo, *Handel.* Orchestra. Gold In The Furnace, Mr. W J. Murphy. Duet—O Jesu Mi, *Faure,* Mr. F. G. de Quevedo, Mr, E. E. Flaherty. Adventurers for Christ (Verse), Mr. J. P. Flanagan Glee—Recessional, *DeKoven,* Glee Club. Sparks Among the Reeds, Fr. J. J. Heenan. Finale—Chant National, *Lavalee,* Orchestra.

New East Wing—

Fifty-eight Theologians now occupy the new East Wing at Woodstock. The passing of the White House made it necessary to move into this building before it was quite finished. But to leave the out-houses and take possession of rooms in a new building even when the mechanics were still noisily working proved no great hardship.

All rooms in the new wing are large and bright. Most average ten by sixteen feet. Only a few rooms on the fourth floor have the slanting ceilings and dormer windows so common in the attic of the old building. Our amateur carpenters have supplied screens for the windows and transoms, and the house-carpenters made the bookcases for most of the rooms. A small wall-cabinet for toilet and shaving articles completes the furnishings. Each room boasts of two electric lights, one a real desk lamp and the other a drop fixture from the ceiling. This extra light is controlled by a switch at the door and one need no longer bark ones shins and throw over books and furniture groping for a lamp on the desk.

The corridors are very light. Down the center of the corridor runs a wide strip of linoleum. As a border for this linoleum there is a layer of terraza 15 inches wide. The mop board of the whole corridor is made of the same composition. This eliminates all wood in the hallways other than the doors and window frames. In each corridor there is a drinking fountain fed by the spring water pumps.

On each floor of the new building there is a large toilet and bathroom modern in every sense of the word. The partitions between the four shower baths are of black slate. The floor of the room is a composition of marble chips and cement and the walls are of white tile. In the bath rooms there are two sinks and a cupboard built in the wall for supplies of towels and soap.

A fire-proof stairway extends from the fourth floor to the basement and in the basement connects with the tunnel from the main house to the engine room. On the first floor this stair well opens to the outside and granite steps lead to the lawn just north of the St. Joseph's statue. Another entrance was made at the east end of the first corridor of the main house, and a like set of steps built there. Now one can leave the east wing of the building without going down to the cellar. From the first corridor in the wing, steps lead to another door that opens west, on the back lawn.

Half of the first floor of the new wing is given to a large class room. With the tables removed, this room could easily seat the whole community. This is a very light class room with windows on three sides of the room. Four of these windows are so constructed that when open even during the severest rain storm

they will not admit a drop of water. Morning and evening dogma for second, third and fourth years is attended in this room. The second period in the morning is given to the Moral Theologians of first and second year.

In the basement of the new building there are but three large rooms. The largest of these, really half the basement, will be the new clothes room and wardrobe. Here the linen from the laundry will be sorted and a supply of wearing apparel kept on hand. A second room is lined with cedar wood. Blankets, overcoats and other goods subject to the ravages of the moths will be safely stored in this room. The last room houses two large hot water generators. These will replace the generators at present under the towers and supply all sections of the house. The hot water generators and the radiators throughout the house will be heated by exhaust steam from the engines and pumps in the power house. On very cold days when the exhaust steam cannot do this properly an automatic valve opens and lets live steam into the system.

The New Chapel—

The new community chapel is fast nearing completion. The six small private chapels and the auditorium on the first floor of this building should be finished in about two weeks. The auditorium will be used for a class room and for a general assembly room for community exercises and academies which up to the present had to be held in the House Library. The floor space of this room is somewhat larger than the floor space of the library. Like other large rooms lately built it is very bright and well ventilated. The auditorium is entered by a door off the first floor porch of the old building. Two very wide doors open from the auditorium on to the back lawn.

There will be six private chapels on the first floor of the chapel building. They will replace the chapels now at the ends of the corridors of the old building. This group of chapels has a private hallway which can be entered from the sacristy above or the auditorium or the back lawn.

The mechanics will be busy in the main chapel on the second floor for another month and a half. The plasterers are long since finished and the wood floor is down. The window frames and the temporary windows of uncolored ribbed glass are going in. The carpenters must put in the wood work trim about the walls and the windows. At present six beautiful marble altars have been set. The marble, real Carrara, has been worked and polished in Italy. Four of these altars are in the transepts off the sanctuary. Work will be soon started on the large main altar.

The New West Wing—

Work on the West Wing is proceeding rapidly. The contractors say they will have it under roof in a month. Many obstacles had to be overcome before work on this building could really start. Holy Angels' Hall, better known as the White House, had to be demolished. A temporary kitchen was built outside the lines of the new wing and then the old kitchen followed the White House. After going down a few feet for the foundations the men struck flint rock and quartz. Then for two or more weeks the quiet of Woodstock was shattered by loud and unexpected blasts of dynamite.

The basement of this wing will be used as store rooms for the kitchen supplies and dining rooms for the farm hands and house workmen. The first floor will go to lengthening our dining room and housing a modern kitchen. Experts in this line planned the kitchen and are building the ranges and boilers in their own factories in Baltimore. The other floors of this West Wing will

be devoted to living rooms and will be built on the lines of the East Wing just completed. When further advanced the whole building will be described in a future issue of "The Letters."

The New Bindery—

With the passing of the White House the Woodstock Press and Bindery found itself without a home. But the presses and machinery were moved to a new building soon after the roof came off the White House. This is a home-made building in every sense of the word. We drew our own plans and the house carpenters carried them out. The new print shop is built on what was the Philosophers' croquet court, and measures thirty by sixty feet. It is a one-story building, built of cinder blocks. These blocks are made of cinders and cement and go through a process of baking and curing just as brick. The gabled roof is of slate and the whole building is covered with a coating of cement on the outside and plaster on the walls inside. Daylight is admitted through eleven steel sash windows that measure eight by eight feet and six inches. The windows facing the old Green House are of fire-proof glass and the whole building can be considered a fireproof building.

On Sunday, September 20, Fr. T. Barrett, accompanied by Mr. J. Madden, Master of Ceremonies, blessed the recently completed East Wing and the new bindery.

Visit of Archbishop O'Dougherty of Manila—

Archbishop O'Doherty of Manila honored Woodstock with a visit on Tuesday, October 6, and very kindly complied with Father Rector's request to address the community. He gave a profound and extremely interesting analysis of the situation in the Philippines. After crediting Spain for its magnificent achievement in establishing there the only Christian nation of the Orient, he expressed sad regret that efforts had not been made to form an adequate native clergy. Because of this, the Revolution, and the ensuing American Occupation almost ruined the Church in the Philippines by the ejection of the Spanish Friars. Filipino priests were woefully few; the Aglipayan schism attracted several million Catholics to its ranks; Protestant ministers and teachers by the hundred advertised Protestantism as "American Christianity," and scarcely any American Catholic priests came to counteract this propaganda until the Maryland-New York Jesuits arrived in 1921. Of the work of our men since that time, His Grace spoke most highly, and repeatedly expressed his deep indebtedness to the Province for the very great help it had rendered.

Although religious conditions are still very unfavorable, His Grace is hopeful for the future, since he feels that the worst crisis is over. At present he is especially desirous, he said, of placing American priests in the provincial capitals, to influence the English-speaking high school pupils who congregate there by the thousands.

"The Theologians' Academies"

The Theologians' Academies formed this year are as follows: Holy Scripture; Dogmatic Theology; Fundamental Theology; Canon Law; Catechetics.

RETREATS

Given by Fathers of the Missouri Province from October 1, 1924 to October 1, 1925

To Secular Priests		
Chicago, Ill.	2	630
Cincinnati, Ohio	2	252
Columbus, Ohio	2	60
Davenport, Iowa	1	143
Dubuque, Iowa	2	250
Grand Island, Nebr.	1	55
Grand Rapids, Mich.	2	140
Great Falls, Mont.	1	39
Lacrosse, Wis.	2	150
Leavenworth, Kans.	1	82
Louisville, Ky.	3	120
Nashville, Tenn.	1	41
St. Joseph, Mo.	1	54
St. Paul, Minn.	2	270
	23	2280
To Religious Men		
Christian Brothers:		
St. Paul, Minn.	1	100
Holy Cross (Priests and Brothers)	1	400
	2	500
To Seminarians		
Norwood, Cincinnati, O.	1	125
Mundelein, Ill.	1	300
	2	425
Religious Women		
Benedictines:		
Nauvoo, Ill.	1	90
Ludlow, Ky.	1	60
Blessed Sacrament:		
Winnebago, Nebr.	1	13
Carmelites:		
Bettendorf, Iowa	1	18
St. Louis, Mo.	1	16
Cenacle:		
Chicago, Ill.	1	17
Charity B. V. M.:		
Chicago, Ill.	3	317
Clinton, Iowa	1	115
Council Bluff, Iowa	1	25
Dubuque, Iowa	3	537
Des Moines, Iowa	1	105
Milwaukee, Wis.	1	39
Davenport, Iowa	1	104
Kansas City, Mo.	1	16
Wichita, Kans.	1	30
Rapid City, S. D.	1	10
Charity Cincinnati:		
Mt. St. Joseph, Ohio	2	610
Pueblo, Col.	1	39
Trinidad, Col.	1	16
Charity Leavenworth:		
Denver, Col.	2	113
Leavenworth, Kans.	2	285
Charity of Nazareth:		
Lexington, Ky.	1	90
Nazareth, Ky.	2	451
St. Vincent, Ky.	1	72
Charity of St. Augustine:		
Lakewood, Ohio	3	261
Christian Charity:		
Chicago, Ill.	1	52
Detroit, Mich.	1	26
New Ulm, Min.	1	44
Normandy, Mo.	2	60
Wilmette, Ill.	2	203
Daughters of the Heart of Mary:		
Cleveland, Ohio	1	34
Dominicans:		
Omaha, Nebr.	1	30
Franciscans:		
Alliance, Nebr.	2	42
Chicago, Ill.	1	20
Columbus, Ohio	1	47
O'Neill, Nebr.	1	19
Pine Ridge, S. D.	1	22
St. Francis, S. D.	1	18
St. Louis, Mo.	1	32
Good Shepherd:		
Chicago, Ill.	2	52
Carthage, Ohio	1	57
Columbus, Ohio	1	14
Kansas City, Mo.	1	18
Memphis, Tenn.	1	20
Milwaukee, Wis.	1	12
Omaha, Nebr.	1	17
St. Louis, Mo.	2	74
Good Shepherd Magdalens:		
Carthage, Ohio	1	56
Chicago, Ill.	1	68
Columbus, Ohio	1	38
Detroit, Mich.	1	50
Milwaukee, Wis.	1	38
St. Louis, Mo.	1	73
Holy Child Jesus:		
Cheyenne, Wyo.	1	21
Chicago, Ill.	1	20
Waukegan, Ill.	1	24
Holy Cross:		
Notre Dame, Ind.	1	406
Humility of Mary:		
Lowellville, Ohio	1	130
Ottumwa, Iowa	2	169
Ladies of Loretto:		
Chicago, Ill.	2	71
Sault Ste. Marie, Mich.	1	30
Little Company of Mary:		
Chicago, Ill.	1	24
Little Sisters of the Poor:		

Cincinnati, Ohio	2	36
Kansas City, Mo	1	25
Loretto:		
Highland Park, Ill	1	35
Loretto Heights, Col	1	95
Kansas City, Mo	1	76
Loretto, Ky	1	80
St. Louis, Mo	1	138
Mercy:		
Aurora, Ill	2	48
Chicago, Ill	3	340
Council Bluff, Iowa	2	60
Desplaines, Ill	1	64
Dubuque, Iowa	3	115
Iowa City, Iowa	1	23
Kansas City, Mo	1	63
Milwaukee, Wis	2	60
Joplin, Mo	1	14
Omaha, Nebr	2	115
Springfield, Mo	1	18
Sioux City, Iowa	3	79
Tiffin, Ohio	1	22
Toledo, Ohio	1	30
Webster Groves, Mo	2	97
Ottawa, Ill	1	62
Lima, Ohio	1	23
Fort Dodge, Iowa	1	24
Manitou, Col	1	19
Denver, Col	1	50
Ladyfield, Ohio	1	30
Missionary Sisters of the S. Heart:		
Chicago, Ill	1	35
Denver, Col	1	28
Notre Dame:		
Covington, Ky	2	143
Cleveland, Ohio	2	316
Toledo, Ohio	2	157
Notre Dame de Namur:		
Dayton, Ohio	1	72
Cincinnati, Ohio	2	225
Hamilton, Ohio	1	50
Reading, Ohio	1	90
School Sisters of Notre Dame:		
Chicago, Ill	1	214
Mankato, Minn	3	200
Marinette, Wis	1	45
Prairie du Chien, Wis	2	175
St. Louis, Mo	1	190
Poor of St. Francis:		
Cincinnati, Ohio	3	178
Precious Blood:		
Dayton, Ohio	4	585
O'Fallon, Mo	1	80
Rome City, Indiana	1	45
Rensselaer, Ind	1	35
Presentation:		
Fargo, N. D	1	72
Providence:		
St. Mary-of-the-Woods, Ind.	4	1172
Sacred Heart:		
Chicago, Ill	1	25
Cincinnati, Ohio	2	88
Detroit, Mich	1	34
Grosse Pointe, Mich	2	85
Lake Forest, Ill	1	38
Omaha, Nebr	1	40
St. Joseph, Mo	1	30
St. Louis, Mo	2	103
St. Charles, Mo	2	79
St. Joseph:		
Concordia, Kans	2	290
La Grange, Ill	2	207
Mt. Washington, Ohio	1	32
St. Louis, Mo	1	150
Superior, Wis	1	23
Denver, Col	1	26
Kansas City, Mo	1	88
Cleveland, Ohio	1	220
Sorrowful Mother:		
Mankato, Minn	1	21
Marshfield, Wis	1	100
Oshkosh, Wis	2	45
Servants of Mary:		
Omaha, Nebr	1	60
Ursulines:		
Cincinnati, Ohio	1	36
Nebraska City, Nebr	1	13
Caldwell, Ohio	1	12
Springfield, Ill.	2	72
Strassburg, N. D	1	10
St. Joseph, Ky	2	226
Frontenac, Minn	2	44
Rushville, Nebr	1	?
Great Falls, Mont	1	30
Toledo, Ohio	1	185
North Platte, Nebr	1	8
Cleveland, Ohio	2	252
Decatur, Ill	1	38
Sidney, Nebr	1	16
Alton, Ill	1	80
St. Ignace, Mich	1	16
Various Hospital Sisters:		
Sprink Bank, Wis	2	62
Visitation:		
St. Louis, Mo	1	78
St. Paul, Minn	1	35
	205	41182

Laymen

St. Louis, Mo., White House	48	811
Spring Bank, Okauchee, Wis.	17	629

Brooklyn, Ohio	6	329
St. Mary's, Kansas	4	258
Prairie du Chien, Wis.	2	163
Holy Hill, Wis.	2	103
Denver, Col.	2	82
Nazianz, Wis.	2	70
Cincinnati, Ohio	2	41
Dubuque, Iowa	1	151
Hastings, Nebr.	1	72
Sioux Falls, S. D.	1	30
De Pere, Wis.	1	75
Detroit, Mich. (Camp Ozanam)	1	33
St. Francis, Wis.	1	110
The Island, Wis.	1	110
Fond du Lac, Wis.	1	75
	93	3142

Students in High Schools, Colleges, and Universities

Chicago, Loyola U.	2	720
" St. Ignatius	1	570
Cincinnati, St. Xavier	2	724
Denver, Regis	2	277
" S. Heart H. School	1	254
Dubuque, Columbia College	2	320
Kansas City, Rockhurst	2	320
Kitchener, Ontario, St. Jerome's	1	170
Mankato, SS. Peter and Paul's	1	55
Milwaukee, Marquette U.	3	2557
Omaha, Creighton U.	3	1075
Prairie du Chien, Campion	2	402
St. Louis U.	2	610
St. Louis U. High	1	705
St. Mary's	2	420
Toledo, St. John's	2	368
	29	9547

Laywomen, Girls, Etc.

Benedictines:		
Covington, Ky., Girls	2	185
Nauvoo, Ill., Girls	1	62
Blessed Sacrament:		
St. Louis, Mo., Ladies	1	30
Cenacle:		
Chicago, Ill., Ladies	1	40
Charity:		
Clinton, Iowa, Ladies	1	85
Cincinnati, O., Girls	2	480
Jackson, Mich., Ladies	2	140
Leavenworth, Kans., Ladies	2	223
Louisville, Ky., Ladies	2	132
Davenport, Iowa, Girls	1	225
Franciscans:		
New Lexington, O., Girls	1	130
Columbus, O., Children	1	200
Denver, Co., Ladies	1	95
Milwaukee, Wis., Ladies	1	106
Good Shepherd:		
Carthage, O., Children	1	120
Chicago, Ill., Inmates	2	366
Columbus, O., Inmates	1	116
Kansas City, Mo., Inmates	1	125
Detroit, Mich.	1	183
Milwaukee, Wis., Inmates	2	133
Omaha, Nebr., Inmates	1	125
Memphis, Tenn., Inmates	1	90
Holy Child Jesus:		
Waukegan, Ill., Girls	1	77
Holy Cross:		
Columbus, O., Nurses	1	70
Holy Family of Nazareth:		
Chicago, Ill., Nurses	1	61
Humility of Mary:		
Ottumwa, Iowa, Ladies	1	35
Little Sisters:		
Cincinnati, O., Inmates	1	159
Denver, Col., Inmates	1	143
Loretto:		
Kansas City, Mo., Ladies	1	95
Denver, Col.	1	120
Mercy:		
Webster Groves, Mo., Nurses	2	65
Cincinnati, O., Girls	1	70
Sioux City, Iowa, Nurses	1	40
Milwaukee, Wis., Girls	1	160
Joplin, Mo., Girls	1	100
" " Nurses	1	18
Misericorde:		
Green Bay, Wis., Nurses	1	110
Notre Dame:		
Cleveland, O., Girls	1	78
Columbus, O., Girls	1	186
Cincinnati, O., Girls	3	232
" " Ladies	2	143
Elm Grove, Wis., Ladies	1	72
Mankato, Minn., Girls	1	120
Dayton, O., Girls	1	200
Reading, O., Ladies	1	176
" " Girls	1	85
Precious Blood:		
St. Louis, Mo., Girls	1	200
Providence:		
St. Mary-of-the-Woods, Ind., Girls	1	300
Sacred Heart:		
Detroit, Mich., Ladies	6	1025
" " Teachers	2	260
" " Girls	3	275
Cincinnati, O., Ladies, Girls	4	305

St. Louis, Mo., Teachers	1	164
" " Ladies, Girls	4	930
St. Joseph, Mo., Ladies, Girls	3	250
Lake Forest, Ill., Ladies	1	88
Omaha, Nebr., Ladies..	1	91
St. Charles, Mo., Ladies	5	172
St. Joseph:		
Muskokee, Okla., Girls..	1	47
Salina, Kans., Ladies...	1	68
Ursulines:		
Frontenac, Minn., Ladies	1	20
Great Falls, Mont., Ladies	1	70
Toledo, O., Ladies.....	1	200
Cadron, Nebr., Children..	1	95
Pine Ridge, S. D., Catechists	1	6
Okauchee, Wis., Nurses...	1	25
Toledo, Ohio, Nurses....	1	60
	98	10657

	Retreats	Retreatants
Secular Priests	23	2286
Religious Men	2	500
Seminarians	2	425
Religious Women	205	14625
Laymen	93	3142
Students	29	9547
Laywomen, Girls, etc.	98	10657
Total	452	41182

STATISTICS OF OUR NOVITIATES AND SCHOLASTICATES IN THE UNITED STATES AND CANADA—October 10, 1925

Novitiates	Novices: Schol. 1st Yr.	Novices: Schol. 2nd Yr.	Novices: Coadj. 1st Yr.	Novices: Coadj. 2nd Yr.	Juniors 1st Yr.	Juniors 2nd Yr.	Tertians	Total
Md.-N. Y.:								
Poughkeepsie	56	41	3	2	35	37	37[3]	211
West Stockbridge	33	22	2	....	35	21	....	113
Missouri:								
Florissant	53	41	4	7	33	35	....	173
Cleveland	....	....	....	....	....	....	31[1]	31
California:								
Los Gatos	37	20	8	....	31	....	....	96
New Orleans:								
Grand Coteau	8	15	3	....	12	10	....	48
Canada:								
Sault-au-Recollet, Que.	17	15	6	5	20	13	1	77
Guelph, Ont.	11	8	8[2]	....	15	4	2	48
Montreal	18	15	5	7	20	13	....	78
Ohio:								
Milford	22	27	1	2	....	....	....	52
Totals	255	204	40	23	201	133	71	927

1—California 5; New Orleans 1; Lower Germany 1.

2—Including 6 postulants.

3—California 5; Canada 3; Portugal 1; Mexico 1; New Orleans 5.

Scholasticates	Theologians: Major Course	Theologians: Minor Course	Philosophers: 1st Yr.	Philosophers: 2nd Yr.	Philosophers: 3rd Yr.	Rec.	Adv. Sc.	Total
Md.-N. Y.:								
Woodstock, Md.	143	55	....	....	....	1	....	199[2]
Weston, Mass.	....	....	38	36	42	2	....	118[1]
Missouri:								
St. Louis, Mo.	101	51	43	38	31	....	2	266[5]
California:								
Hillyard, Wash.	....	....	25	33	33	....	....	91[3]
Canada:								
Montreal, Que.	49	20	19	7	14	....	....	109[4]
Guelph, Ont.	9	1	4	8	5	....	....	27
Totals	302	127	129		125	3	2	810

1—Aragon 5; California 1; New Orleans 3; Canada 1.

2—California 24; New Orleans 10; Missouri 2; Aragon 8. Mexico 4; Portugal 1; England 1; Lower Germany 1.

3—Maryland 5; Missouri 20; Canada 5; New Orleans 16.

4—California 3; Upper Canada 14; Maryland 4.

5—Including 19 Theologians; 15 Philosophers from Province of California; New Orleans; Maryland-N. Y. Castile Resurrectionists.

STUDENTS IN OUR HIGH SCHOOLS AND COLLEGES IN THE UNITED STATES AND CANADA

Colleges and High Schools	Students No. of	Day Scholars	Boarders	Preparatory	High School	College	Day School Augment in	Augment in Boarders	Total Augment	Province Augment
Maryland-N. Y.	11818	10431	1387	97	7043	3450	—402	7	—395	—395
Baltimore	467	467	....	....	339	128	—62	....	—62	....
Boston	24232	2423	....	....	1275	....	—44	....	—44	....
Brooklyn	738	738	....	....	738	....	49	....	49	....
Buffalo H. S.	1137	1137	....	....	636	501	—541	....	—541[6]	....
Garrett Park	98	9	89	....	98	....	7	1	8	....
Jamaica	183	183	....	31	152	....	—35	....	—35	....
Jersey City	780	780	....	....	780	....	9	....	9	....
New York:										
Fordham	1460	1288	172	....	510	950	72	—12	60	....
St. Fr. Xavier	998	998	....	13	985	....	18	....	18	....
Loyola	93	93	....	53	40	....	—7	....	—7	....
Regis	705	705	....	....	705	....	64	....	64	....
Philadelphia	6887	688	....	....	531	97	9	....	9	....
Washington	957	602	355	....	254	683	38	3	41	....
Georgetown	7034	348	355	....	....	683	54	3	57	....
Gonzaga	254	254	....	....	254	....	—16	....	—16	....
Worcester	1091	320	771	....	....	1091	21	15	36	....
Missouri	9671	8637	1034	90	5512	4069	779	44	823	823
Belize	215	93	122	90	125	....	22	47	69	....
Chicago:										
Loyola Univ.	1019	1019	....	....	443	576	122	....	122	....
St. Ignatius	551	551	....	....	551	....	—68	....	—68	....
Cincinnati	913	913	....	....	580	333	121	....	121	....
Cleveland	797	797	....	....	470	327	—13	....	—13	....
Denver	350	203	147	....	211	139	9	29	38	....
Detroit	780	780	....	....	538	242	22	....	22	....
Kansas City	330	330	....	....	265	65	—12	....	—12	....
Milwaukee	1194	1194	....	....	466	728	—14	....	—14	....
Omaha	898	898	....	....	303	595	153	....	153	....
Prairie du Chien	344	9	335	....	344	....	—8	—83	—91	....
St. Louis	1397	1397	....	....	627	770	407	....	507	....
St. Mary's	480	50	430	....	307	173	3	51	54	....
Toledo	403	403	....	....	282	121	35	....	35	....
New Orleans	1151	849	196	86	814	251	166	8	174	174
Immac. Concep.	503	503	....	52	451	....	93	....	93	....
Loyola	106	....	....	....	....	106	22	....	22	....
Shreveport	100	100	....	34	66	....	5	....	5	....
Spring Hill	317	121	196	....	172	145	51	8	59	....
Tamapa	125	125	....	....	125	....	—5	....	—5	....
California	2976	2482	475	104	1991	820	296	19	315	630
Los Angeles	520	520	....	....	431	89	17	....	17	....
Missoula	57	57	....	....	57	....	3	....	3	....

STUDENTS IN HIGH SCHOOLS AND COLLEGES—Continued

San Francisco..	731	731	....	....	630	101	58	....	58	....
Sta. Clara.....	491[5]	227	245	....	165	307	171	—15	156	....
Seattle	225	225	....	....	185	40	15	....	15	....
Spokane	695	465	230	....	370	283	87	34	121	....
Tacoma	90	90	....	....	90	....	—12	....	—12	....
Yakima	167	167	....	104	63	....	—13	....	—13	....
Canada	1813	985	828	88	837	740	61	—113	—52	—52
Edmonton	....	....	....	....	....	....	....	....	....	....
Montreal:										
St. Mary's.....	846	485	361	....	232	491[3]	55	43	98	....
Loyola	412	250	162	22	270	120	57	—11	46	....
Regina	125	16	109	....	85	40	—11	14	3	....
St. Boniface.....	278	192	86	38	155	60[1]	—3	—26	—29	....
Sudbury	152	42	110	28	95	29	—1	—22	—23	....
Totals 27429	23384	3920	465	16197	9330	936	76	1012	11808	

1—Commercial 25; 2—postgraduates 97; 3—postgraduates 123; 4—postgraduates 20; 5—postgraduates 19; 6—no returns from the College; 7—including 35 Pre-Medical, 25 Business Course; 8—this augment agrees with that obtained by comparing the above student total with that of 1924.

UNIVERSITY REGISTRATION
October 5, 1925

	Law	Medicine	Commerce School	Dentistry	Pharmacy	Engineering	Sociology	Graduate and Finance	Foreign Service	Extension	Education	Summer Courses	Totals
Maryland-N. Y.....2037	276	...	128	582	...	160	...	369	...	...	...	6190	
Fordham 1470	...	...	...	582	...	160	...	...	...	...	...	48505	
Georgetown 567	276	...	128	...	...	...	...	369	...	...	...	1340	
Missouri 1132	1397	161	1799	117	869	...	2606	15	1728	2703	2334	14529	
Chicago 272	361	...	750	...	...	...	165	...	1728	7896	657	3494	
Cincinnati 61	...	...	...	...	...	...	358	...	...	272	335	1026	
Detroit 215	...	...	...	...	423	...	757	15	...	100	...	1510	
Milwaukee 222	316	58	408	...	446	...	667	...	...	10487	501	3666	
Omaha 200	196	...	230	117	...	...	195	...	...	...	637	1749	
St. Louis..... 162	524	103	411	...	...	...	464	...	...	4948	205	2084	
New Orleans..... 300	...	...	75	66	...	...	71	...	249	...	...	761	
New Orleans..... 300	...	...	75	66	...	...	71	...	249	...	...	761	
California 528	17	...	...	...	76	...	183	...	50	35	...	965	
Spokane 60	...	...	...	...	...	...	25	...	50[1]	35	...	170	
Los Angeles..... 175	...	...	...	...	...	...	...	...	...	...	...	175	
San Francisco.... 225	...	...	...	...	...	...	88	...	...	...	...	313	
Santa Clara..... 68[2]	173	...	...	...	76	...	70	...	...	...	...	307[4]	
Totals.....3997	1690	161	2002	765	945	160	2860	384	2027	2738	2335	22445	

1—Journalism 20; 2—38 Jun. Sen. Letters men; 3—17 Pre-Med.; 4—114 Letters; 5—including Pre-Law270, Graduate Teachers' College 1200, Summer School 1925, 1912, Business 156; 6—includes 789 in Home Study; 7—includes 18 in Hospital College; 245 in Journalism; 333 in music; 141 in nursing; 311 in teachers courses; 8—includes 153 in Divinity; 115 in Nursing; 75 in Philosophy and science.

SUMMARY

College total, 1924.....	26,545	College total, 1925.....	27,429
University total, 1924.....	19,392	University total, 1925.....	22,445
Grand total, 1924.....	45,937	Grand total, 1925.....	48,874

LIST OF OUR DEAD

October 1, 1924, to October 1, 1925

	Age	Soc.	Time	Place
Fr. Joseph Himmel.....	70	51	Nov. 3, 1924	Georgetown, Wash., D. C.
Fr. Francis Durante.....	81	65	Nov. 22, 1924	Old Albuquerque, N. Mex.
Fr. Joseph P. Gorayeb.....	36	18	Nov. 25, 1924	Poughkeepsie, N. Y.
Br. Leopoldus Daoust.....	60	36	Dec. 1, 1924	Quebec.
Fr. Joseph J. Prendergast.	69	48	Dec. 7, 1924	Worcester, Mass.
Fr. Michael P. Hill.....	70	51	Dec. 7, 1924	Philadelphia, Pa.
Fr. Cornelius Leeuwe.....	46	24	Dec. 23, 1924	El Paso, Texas.
Fr. Joseph McCarthy.....	61	38	Dec. 24, 1924	Montreal.
Fr. William R. Cullen....	40	20	Jan. 5, 1925	Georgetown, Wash., D. C.
Fr. James T. Casey.....	78	59	Jan. 10, 1925	Philadelphia, Pa.
Fr. Francis X. Twellmeyer	63	39	Jan. 18, 1925	New Orleans, La.
Br. Peter Lévêgne.....	74	59	Jan. 18, 1925	Sault-au-Récollet
Mr. Walter W. Claffey....	32	10	Jan. 20, 1925	Woodstock, Md.
Mr. Louis M. McManamy..	27	9	Feb. 2, 1924	New York City.
Fr. John A. Daly.....	37	14	Feb. 8, 1925	Baltimore, Md.
Fr. Edwadr Gaffney.....	74	54	Feb. 10, 1925	Shreveport, La.
Fr. Benedict J. Smith.....	50	31	Feb. 13, 1925	Georgetown, Wash., D. C.
Fr. Wm. R. Cowardin.....	76	55	Feb. 18, 1925	Buffalo, N. Y
Mr. Nicholas G. Stahl.	21	7	Feb. 20, 1925	Georgetown, Wash., D. C.
Fr. Oswald Miller.....	63	44	Feb. 21, 1925	San Jose, Cal.
Br. James T. O'Sullivan...	71	47	Feb. 21, 1925	Worcester, Mass.
Fr. William Lebel.....	76	44	Mar. 23, 1925	Montreal.
Fr. Gerald A. Dillon.....	56	39	Apr. 3, 1925	Stockbridg,e Mass.
Fr. Sanctus M. Filippi.....	73	52	Apr. 4, 1925	Long Beach, Cal.
Fr. Joseph M. Woods.....	66	50	May 7, 1925	Philadelphia, Pa.
Fr. Francis P. Powers....	73	49	May 9, 1925	New York City.
Fr. Patrick H. Kelly.....	73	49	May 20, 1925	Poughkeepsie, N. Y.
Fr. Francis Burke.....	53	33	May 27, 1925	Spokane, Wash.
Br. Charles Peccati.....	69	35	May 28, 1925	Sault-au-Récollet
Fr. Charles D. Barland....	52	35	June 6, 1925	New Orleans, La.
Fr. George G. Hogan.....	40	21	June 10, 1925	New York City.
Fr. Wm. J. Ennis.....	63	46	June 10, 1925	New York City.
Fr. Ed. Brown.....	65	46	June 22, 1925	Pasco, Wash.
Fr. John E. Condon.....	64	47	June 26, 1925	New York City.
Fr. Henry C. Semple.....	71	48	June 27, 1925	New Orleans, La.
Fr. Henry Brainard.....	47	31	July 2, 1925	Oakland, Cal.
Fr. Elder Mullan.....	61	43	July 6, 1925	Philadelphia, Pa.
Br. James Marley.....	84	57	Sept. 6, 1925	Poughkeepsie, N. Y.
Fr. Leo Osterrath.....	79	61	Sept. 10, 1925	Poughkeepsie, N. Y.
Fr. Joseph Blain.....	65	47	Sept. 18, 1925	Sault-au-Récollet

LIST OF DEAD IN THE MISSOURI PROVINCE

October 1, 1924, to October 1, 1925

	Age	Soc.	Time	Place
Br. Caspar Saeger.....	58	38	Oct. 16, 1924	Florissant, Mo.
Fr. Carl Weisenhorn.....	38	20	Dec. 22, 1924	Colorado Springs, Col.
Fr. Thomas McKeogh.....	65	42	Jan. 18, 1925	Detroit, Mich.
Fr. William Lonergan.....	61	39	Feb. 16, 1925	Santa Barbara, Cal.
Br. Julius Mueller.....	71	48	Mar. 6, 1925	Cleveland, O.
Fr. Joseph Kroeger.....	44	25	Mar. 15, 1925	Colorado Springs, Col.
Fr. Constantine Lagae.....	84	61	Mar. 18, 1925	Chicago, Ill.
Br. Eulogius Consejo.....	68	43	May 17, 1925	Trinidad, Co.
Fr. John Donoher.....	65	48	May 30, 1925	Detroit, Mich.
Br. James O'Neil.....	76	56	July 29, 1925	Florissant,, Mo.
Br. Mathias Mueller.....	67	42	Sept. 3, 1925	St. Francis, S. D.

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